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REYNOLDS HISTORICAL
GENEALOGY COLLECTION



Publications
of the
Cambridge Antiquarian Society.



N^o XIII.

EVANGELIA AUGUSTINI GREGORIANA.

WITH ELEVEN PLATES.

CAMBRIDGE:

PRINTED AT THE UNIVERSITY PRESS.

PUBLISHED BY J. & J. J. DEIGHTON, AND MACMILLAN & CO.;
JOHN W. PARKER, LONDON;

AND
J. H. PARKER, OXFORD.

M.DCCC.XLVII.

EVANGELIA
AUGUSTINI GREGORIANA.

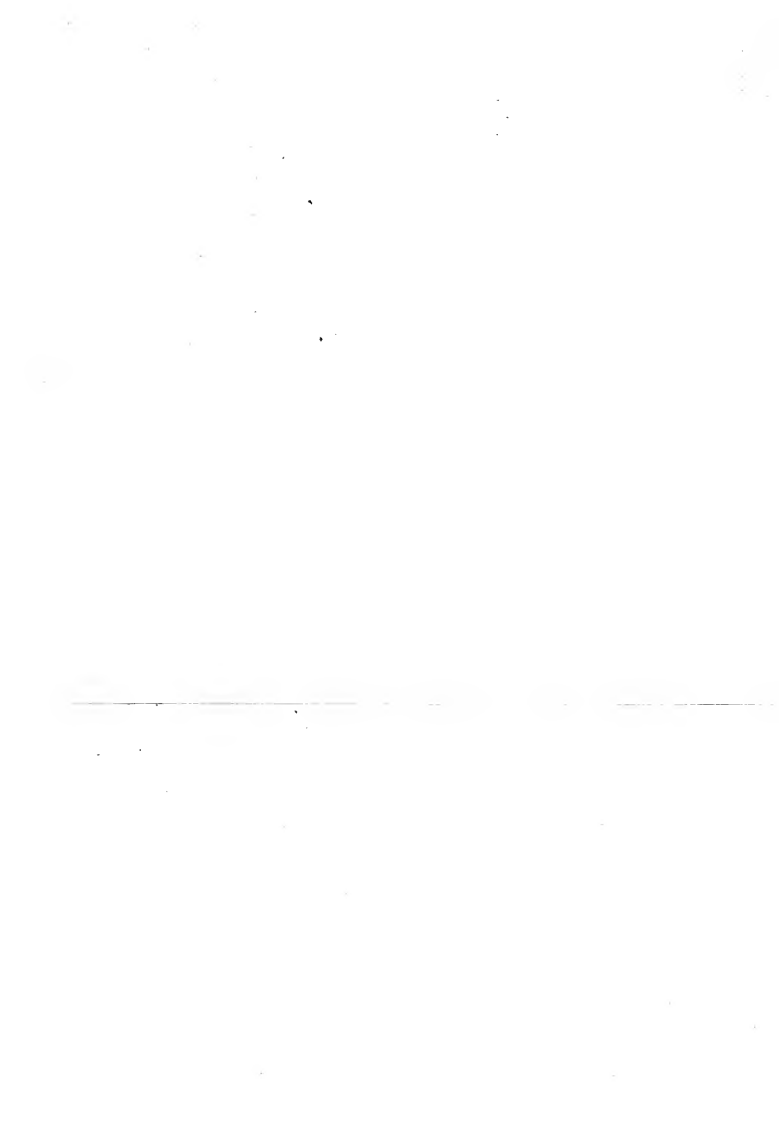
AN
HISTORICAL AND ILLUSTRATIVE DESCRIPTION
OF THE
MSS. Nos. CCLXXXVI. AND CXCVII.

N.B. No. XIV. of these Publications, containing several short communications made at the Meetings of the Society, is only delayed by the dilatoryness of the engravers, and will be issued as soon as the illustrations are received from them.

A COLLATION OF THE TEXTS OF ST JOHN'S GOSPEL, FROM BOTH MSS. WITH
THAT OF THE VULGATE EDITION OF SABATIER. 1743.

BY
JAMES GOODWIN, B.D.,
FELLOW OF CORPUS CHRISTI COLLEGE.

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AUGUSTINI GREGORIANA.

AN

HISTORICAL AND ILLUSTRATIVE DESCRIPTION

OF THE

MSS. Nos. CCLXXXVI. AND CXCVII.

IN THE

Parker Library of Corpus Christi College, Cambridge;

BEING THE

GOSPELS SENT BY POPE GREGORY THE GREAT TO AUGUSTINE, A.D. DCI

TO WHICH IS ADDED

THE CAPITULATIO OF THE FOUR GOSPELS, FROM No. CCLXXXVI.

THE

TEXT OF THE FRAGMENTS OF ST JOHN'S GOSPEL,

FROM No. CXCVII.

AND ALSO

A COLLATION OF THE TEXTS OF ST JOHN'S GOSPEL, FROM BOTH MSS. WITH
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THE following pages were written, and the illustrations made by me with no immediate view to publication; but, having been read and exhibited to the Members of the CAMBRIDGE ANTIQUARIAN SOCIETY, they now are permitted to appear.

Some apology is due to the reader for having printed in the Capitulation, the various grammatical errors, which occasionally mar the sense. It was, however, thought right not to disturb them, since they are obvious to all; whereas, if the work of correcting be once begun, it is difficult to say where it may end, without completely destroying the characteristic of an ancient MS.

J. G.

AN HISTORICAL AND ILLUSTRATIVE DESCRIPTION
OF THE
MSS. No. CCLXXXVI. AND No. CXCVII.
IN THE PARKER LIBRARY OF CORPUS CHRISTI COLLEGE
CAMBRIDGE.

THE MS. Library of Corpus Christi College, Cambridge, contains two very celebrated copies of Gospels in Latin, which are interesting as well as valuable, not only because of their very remote antiquity, but likewise by reason of certain peculiar circumstances connected with them.

The MSS. alluded to are Nos. CCLXXXVI. and CXCVII., in Nasmith's Catalogue; or, L. XV. and M. XIV. according to the older Catalogue which was made and published by Dean Stanley¹. And here it may be useful perhaps to remark, that reference is made to both of the printed Catalogues of the Corpus MSS., because, although the former is constructed partly out of the latter, yet it frequently is discovered to be inaccurately printed, and also, occasionally, to omit some interesting particulars which the latter contains.

The former MS. No. CCLXXXVI. has recently been illustrated and described by Mr J. O. Westwood, in his very beautiful work the *Palaeographia Sacra Pictoria*, so that it is scarcely possible to add much, either in the way of description or illustration, to that which has been so ably executed by him. The other MS. has not been so fortunate, and therefore the present illustrations are more complete.

In order to introduce these valuable MSS. to the reader's present notice, it will be worth while, if not perhaps necessary, likewise, to go over part of the same ground, by referring him to the age of Gregory the Great, and that prelate's mission of Augustine into England². The object of this mission was one, which required not only personal exertion and preaching, but likewise continual reference to the Scriptures of the Old and New Testaments, more particularly to the evangelic histories of Christ, on which, except in apostolic times, (and even then so far as the Scriptures of the Old Testament are concerned,) all christian preaching is necessarily founded:—it was, to preach the gospel to our Anglo-Saxon forefathers, or perhaps, more correctly speaking, to re-establish and renovate the Church in this country.

Augustine, we are told, left Rome for this purpose, A.D. 596, accompanied by other missionaries, himself being the chief: and about the same time, we are also

¹ A.D. 1722. Nasmith's catalogue was published A.D. 1777.

² This was in the sixth year of Gregory's episcopate.

told¹, the new and more correct translation of the Scriptures by the laborious Jerome, now commonly known as the Latin Vulgate, first received the sanction of Gregory's authority, after having sought in vain the favour of the Latin Church for the space of nearly two hundred years. In connexion therefore with the necessary requirement of the mission as above stated, to the very remarkable coincidence of the times, when public countenance was given by Gregory to Jerome's Vulgate and Augustine was sent by him into England, it is desirable to direct particular attention.

Again, shortly afterwards, A.D. 598, we find the same Gregory returning the following answers to Augustine, who had put to him certain interrogatories concerning the right management and discipline of the then rising church in England.

To the first of these interrogatories we read that Gregory thus replied :

"Sacra Scriptura testatur, quam te bene nosse dubium non est, et specialiter beati Pauli ad Timotheum Epistole, in quibus eum erudire studuit qualiter in domo Dei conversari debuisset. Mos autem," &c.²

To the second of Augustine's enquiries, respecting the customs observed in different Churches, which of such said customs were to be observed in the English Church, the following is Gregory's remarkable answer :

"Novit fraternitas tua Romanæ Ecclesiæ consuetudinem, in qua se meminit nutritam. Sed mihi placet, sive in Romana, sive in Galliarum, sive in qualibet Ecclesia, aliquid invenisti quod plus omnipotenti Deo possit placere, sollicite eligas, et in Anglorum Ecclesia, quæ adhuc ad fidem nova est, institutione præcipua, quæ de multis Ecclesiis colligere potuisti, infundas. Non enim pro locis res sed pro bonis rebus loca amanda sunt. Ex singulis ergo quibusque Ecclesiis, quæ pia, quæ religiosa, quæ recta sunt elige, et hæc quasi in fasciculum collecta, apud Anglorum mentes in consuetudinem depone³."

Now the man, who stood forth against the prejudices of nearly two centuries to patronize the more correct version of the Scriptures by Jerome, instead of the old

¹ "The loss sustained by this treachery served only to stimulate Jerome to fresh exertions. He determined no longer to revise an old translation from the Greek, but to make a new translation from the Hebrew. And this translation from the Hebrew he finished in the year 405. But nearly two hundred years elapsed before this translation received the sanction of the Latin Church. The contemporaries of Jerome regarded a translation from the Hebrew as a dangerous innovation ; for, strange as it may appear, the Septuagint version was more respected in the Latin Church, than the Hebrew original." . . . "At length, however, Pope Gregory the Great, at the end of the sixth century, gave to Jerome's translation the sanction of Papal authority. From that period the old translation from the Greek was gradually abandoned for Jerome's translation from the Hebrew, except in the Psalms, where the daily repetition of them in the church service, and their being adapted to church music, made it difficult to introduce alterations."

Bp Marsh's Lectures on the Criticism of the Bible, Lecture n.

It should be remembered that, in the New Testament, the Latin Vulgate is the old translation, (probably made in the early part of the second century,) corrected by Jerome, after having every where compared the translation with the original Greek. Mill, in the Prolegomena to his Greek Testament, Oxford, 1707, p. 98, thus writes, "Certe a tempore hujus Pontificis, qui tantopere probavit Hieronymi versionem, magis magisque invaluit hæc Editio, et per Ecclesias Occidentis passim lectitari incipit."

² Bede Historia Ecclesiastica Gentis Anglorum, Lib. i. cap. xxvii.—Smith's Edition, fol. Cam. 1722.

³ Bede Ecclesiastica Historia, Lib. i. cap. xxvii.

Latin one of the second century, which was, according to Augustine of Hippo, *tunc raria in diversis codicibus et sic fabricari possit*¹:—the man who could thus write to his missionary in England, *Sacra Scriptura testatur, quoniam te hanc nostram doctrinam nunc est*—the man, who could direct the same missionary not to follow the customs of the Roman, the Gallic, or any other church, but rather to collect from all and each of them *quod plus omnipotenti Deo possit placere*, was not likely, *a priori*, to leave that missionary in a foreign country without the necessary means, whereby he, Augustine, might be able to know, and then to choose, *ex singulis quibusque Ecclesiis, quæ pia, quæ religiosa, quæ recta sunt*. Besides, we can easily imagine, agreeably to what has before been shewn, that Gregory's missionaries would have been but ill-prepared for their important functions, unless accompanied by copies of the Scriptures. Accordingly we find this to have been the case. In the twenty-ninth chapter of the first book of Bede's *Historia Ecclesiastica*, the following passage occurs, relating to the transactions of the year of our Lord DCI.

"Præterea idem Papa Gregorius Augustino Episcopo, quia suggesterat ei multam quidem ibi esse messem, sed operarios paucos, misit cum præfatis legatariis suis plures cooperatores, ac verbi ministros: in quibus primi et præcipui erant Mellitus, Justus, Paulinus, Rufinianus: et per eos generaliter universa quæ ad cultum erant ac ministerium Ecclesiæ necessaria, vasa videlicet sacra, et vestimenta altarium, ornamenta quoque ecclesiarum, et sacerdotalia vel clericalia indumenta, Sanctorum etiam Apostolorum ac Martyrum reliquias, nec non et codices plurimos."

Thus writes the venerable Bede. There is therefore good authority for believing that very early copies of Jerome's, or the Vulgate translation of the Scriptures, found their way into England through the instrumentality of Pope Gregory the Great.

But where are these MSS. to be found? If they be in existence, and it be possible to identify them, they are necessarily very interesting on all accounts. In answer to this question it may be replied, that one of them at least, and that, too, well authenticated, is to be found in the Library of Corpus Christi College, Cambridge, namely the former of the two above mentioned MSS. No. CCLXXXVI. This MS. is particularly noticed by Wanley, in his *Catalogus Librorum Septemtrionalium*, Oxford, 1705, p. 151, after the following manner: "Codex membranaceus et antiquissimus in Quarto, (sed, quod dolendum, initio mutilus,) in quo, majoribus et rotundioribus literis Romanis scribuntur Evangelia quatuor Latine, secundum versionem D. Hieronymi: haud tamen absque majoris momenti lectionibus ab Editione Vulgata dis-

¹ Epistle to Jerome.—Jerome himself says, "cum apud Latinos tot sint exemplaria, quot codices, et unusquisque, pro arbitrio suo, vel addiderit vel subtraxerit quod ei visum est."

Bp Marsh, Criticism of the Bible, Lecture II.

The passages quoted from Bede are very remarkable, considering the person to whom they are attributed. Pope Gregory the Great was he, "who laid the foundation of that power, which his successors exercised with unlimited sway;" and, "employed his authority, not for the promotion, but for the suppression of learning. He became indeed an interpreter of Scripture, taking Augustine for his principal guide: and he acquired all the celebrity, which might be expected from the darkness of the age, and the situation which he held."

Bp Marsh, Interpretation of the Bible, Lecture XII.

² Bede *Historia Ecclesiastica*, Lib. I. cap. xxix.

crepantibus. De hoc autem codice notandum est, eum ab aliis antiquissimis codicibus, quos in Anglia scriptos esse constat, eum quoad membranarum faciem, tum quoad atramenti colorem, tum denique literarum ductum, maxime differre. Quæ quidem omnia, cum aliis infra dicendis rationibus, faciunt ut credam hunc codicem unum esse eorum, quos ad Augustinum Anglorum Apostolum, et primum Dorobernensium Archiepiscopum, mille et centum abhinc annis, misit Gregorius Magnus Papa Romanus¹."

The other reasons, which Wanley assigns for this opinion, are the following :

First, he infers that the MS. did certainly once belong to the Monastery of St Augustine, Canterbury: for that, on the opposite page to that on which the Gospel according to St Mark commences, appears the entry of an agreement in Saxon between the Abbot Wulfrie, who flourished A.D. 949, and one Ealdred the son of Lifing.

Secondly, he infers the same thing, for that, on the blank page at the end of St Matthew's Gospel, is written the will, bequest, or grant of a certain Saxon lady, Ealburgha, reciting her gifts to St Augustine's monastery; which will is attested by the Abbot Drithnoth or Diernod, A.D. 844, and also by Winherus and Bewmundus or Beahmundus, two monks, who were successively abbots, A.D. 863, and A.D. 866². In confirmation therefore of Wanley's previous opinion, derived from the nature of the parchment, the colour of the ink, and the character of the writing, the MS. supplies strong and satisfactory evidence that it certainly did belong to St Augustine's monastery at least between A.D. 844, and A.D. 949, and very probably long before.

This MS., however, has been recently so well described and illustrated by Mr Westwood, in the seventh part of his *Paleographia Sacra Pictoria*, that the present account of it, although compelled in some measure to notice the same particulars, yet desires to be auxiliary and supplementary only.

The quality of the parchment on which the text is written, (for this is one of the particular characteristics noticed by Wanley,) is very inferior. The parchment is thin and imperfect. It is, in fact, full of oval flaws, too thin and transparent to be written upon, arising from defects in the original skin, of which it was made. The colour of the ink (also noticed by Wanley) is faded, and a reddish-brown. Each of the four Gospels was originally preceded by Jerome's introduction or prologue, and also by a *Capitulatio* or table of contents; but the whole of the prologue to St Matthew's Gospel, and likewise a portion of its table of contents, is lost. The text of the prologues, tables of contents, and Gospels, is written in double columns, each column containing twenty-five lines. The lines are of unequal length, sometimes containing but one or two words only, and there is one instance, in St Mark's Gospel, where eight successive lines are eight successive words. Except occasionally in this way, and sometimes by a point in the middle of a letter, the words as in other very

¹ The passage is quoted in Nasmith's Catalogue, pp. 320, 321.

² See Wanley's Catalogue, p. 151.—Nasmith's Catalogue, p. 321. See also Wanley's Catalogue, p. 173, where, after stating his reasons, he thus writes, "*Quidni ergo affirmem utrumque codicem, (hunc in Bibliotheca Bodleiana quæ est Oxonia, illum Iconibus historicis ornatum in Bibl. C. C. C. C.) esse antiquissimos istos cantie sua venerandos, quos in Ecclesiæ Anglo-Saxonice incunabulis mittendos curavit B. Papa Gregorius.*"

ancient MSS. are not separated from each other. Again, according to such mode of writing, and the size of the characters being taken into consideration, the Gospels, together with their introductions, &c. would necessarily occupy considerable space. Thus

The Gospel of St Matthew occupies	143	pages or	286	columns
..... St Mark	93	.....	186	.....
..... St Luke	151	.....	303	.....
..... St John	116	.....	232	.....

The volume altogether, including the prologues and tables of contents, consists of five hundred and thirty-one pages.

On the opposite page to that on which the Gospel of St Matthew commences, are written in large Roman characters the words MATTHEV'S HOMINEM, in allusion, probably, writes Mr Westwood, to some lost illustration or drawing of that evangelist: and similarly, on the top of the page preceding the beginning of the Gospel of St John, at the head of the second page of its table of contents, is written the following sentence,

MORE VOLANS AQVILE PETIT ASTRA IOHANNES.

The next thing to be remarked as contributing to establish the great antiquity of this MS. is the division of the Gospels. The Gospel of St Matthew is divided into twenty-eight longer portions or chapters: that of St Mark into thirteen: that of St Luke into twenty: that of St John into fourteen. The beginning of each of these chapters is distinguished by a red numeral, sometimes by a black one, corresponding to a similar numeral in the table of contents¹. Of course there is but little correspondence of these chapters with those of our present division: for that was not made until the middle of the thirteenth century by Cardinal Hugo². In some few instances, however, viz. Matt. xiv. xvii: Luke iii. x: John i. the chapters, according to both divisions, exactly coincide.

Again, the Gospel of St Matthew is divided into three hundred and fifty-five lesser sections; that of St Mark into two hundred and thirty-three: that of St Luke into three hundred and forty-two: and that of St John into two hundred and thirty-two³. At the beginning of each of these smaller sections the parallel passages, which are found

¹ Very carelessly written, and probably by a later hand.

² This is generally the case, but not invariably so. For example, in St Matthew's Gospel, cap. xxiii., according to the table of contents, corresponds to cap. xxiii. and xxiv. according to the text of the Gospel itself. The want of correspondence is continued to the end. There is a similar discrepancy in St Luke's Gospel, cap. vi. to x. See the Capitula of the four Gospels.

³ Hugh de St Cher, or Hugo de Sancto Caro, was a French cardinal, and distinguished as a Scripture commentator.

⁴ Mill, as quoted by Bp Lloyd, in his Greek Testament, published at Oxford in 1829, thus writes, "Sectiones istæ (Ammonii) non aliæ erant, quam quas hodieque in codicum nostrorum margine interiori adpictas videmus; nimirum in Evangelio Matthæi 355, Marci 236, Lucæ 342, Joannis 232." These sections therefore appear to be the Ammonian sections. There is a difference, however, in the number here assigned to St Mark's Gospel, with respect to which see Mill's Prolegomena, p. 63. The above passage however is quoted from the Prolegomena, p. 70, where an account of the Eusebian Canons is given.

in the other Gospels, are noted in the margin. According to Mr Hartwell Horne¹, the longer of these two kinds of chapters or sections were anciently called *breves*, and the shorter *capitula*; but it does not seem to be the case here. The longer chapters, on the contrary, are called *capitula*; for the Capitulatio, or table of contents, before each Gospel, is preceded by the words, *Incipiunt capitula*, and followed by *Explicuerunt capitula*, *Incipit ipse liber*. There is, however, one exception, namely, in the table of contents of the twenty longer portions, into which St Luke's Gospel is divided. But here the words *breves* and *capitula* appear to be synonymous, or at least convertible terms: for the table of contents is thus headed, *Incipiunt capitula*, and ended with the following words, *Explicuerunt breves*, *Incipit ipse liber*.

There is one other thing which is worthy of being noticed as characteristic of the antiquity of this MS., namely, its orthography. A favourite letter appears to be *b*, which is used for *p* in the words *nubtias*, *scribtura*, *scribsit*, *scribtum*; and for *v* in the words *labare*, *labas*, *labat*, *brebes*, as well as in the following legend inscribed on a canopy over a drawing of the evangelist St Luke,

Jura sacerdotii Lucas tenet ora iubenci.

It is true indeed that in some cases the letter *b* has had a line drawn through it, and the letter *p* is placed above by way of correction; but this has evidently been done by some more modern hand, in ink of a different and darker colour. The correction also is not made in every case; but the number of cases, in which it is to be met with, are sufficient to shew that the use of the letter *b* was no mere error of the transcriber, rather, that that letter was a favourite and prevailing one. But,

Segnius irritant animos demissa per aures
Quam quæ sunt oculis subjecta fidelibus².

In compliance, therefore, with this suggestion of the Roman poet, the accompanying fac-similes have been taken, and shall now be described.

1. No. 1 is an Alphabet, representing the smaller characters in which the MS. is written. These characters are about $\frac{1}{5}$ inch in height. The letter *t* however, as well as *h* and *l*, is occasionally elongated and carried above the rest.
- No. 2 represents the various abbreviations.
- No. 3 is another Alphabet representing the larger or initial letters. They occur at the beginnings of the shorter, as well as the longer, sections.
- No. 4 is a pen and ink drawing at the top of the first page of St Mark's Gospel, between the two columns. Probably it may be intended to represent Satan, when Jesus was tempted by him in the wilderness. Mark i. 13.
- No. 5 is a fac-simile of the first line of the grant of Eallburgha to St Augustine's monastery.
- No. 6 is a fac-simile of the first three lines of the agreement between the Abbot Wulfrie, and Ealdred the son of Lífing.

¹ Introduction to the Study of the Scriptures, Vol. II. p. 151. 1825.

² Hor. Ars Poetica, vv. 180, 181.

- II. Fac-simile of a portion of one of the columns of St Matthew's Gospel, ch. xxiii. ver. 37, beginning thus, Hierusalem, Hierusalem, que occidis prophetas, &c. "O Jerusalem, Jerusalem, thou that killest the prophets," &c. According to the division of the Gospel in the MS., this is the commencement of the twenty-sixth longer section, and it is denoted by the numeral in red which appears in the margin.
- III. This is a fac-simile of a passage from St Mark's Gospel, ch. vii. ver. 21, 22, 23. This is part of the passage before mentioned, in which a succession of single words forms a succession of lines.
- IV. Fac-simile of St Luke's Gospel, ch. iii. ver. 27, 28, 29, 30. In this passage occurs the distinction of words by a point in the middle of the letter.
- V. Fac-simile of a page of the Gospel of St John, ch. i. ver. 1—12.

With respect to the drawings with which this MS. is ornamented, although they are few in number, yet, says Mr Westwood, in the work before referred to, they "are of the highest interest, as being the most ancient monuments of Roman pictorial art existing in this country, scarcely yielding in this respect to those of the Vatican Virgil and Terence, or the Roman Calendar at Vienna, illustrated by Lambecius. In fact, with the exception of a leaf containing miniatures of the four evangelists, accompanying a page of the Gospel of St Luke, in *Greek*, preserved with the illuminated Greek Pentateuch of the fourth century at Vienna, these are the oldest instances of Roman Christian iconography of which I can find any notice—those of the famous Syriac MS. at Florence being probably not quite so old as this." Of these interesting drawings, however, two pages only remain; the former of which is opposite the prologue of St Luke's Gospel, the latter occurring after the interval of a few leaves. The former is a rectangular frame or border of shaded blue intersected with pink veins, $7\frac{1}{2}$ inches high, 6 inches broad, and $\frac{3}{4}$ inch deep. It surrounds a space divided into twelve small compartments, each $1\frac{1}{2}$ inch square, and separated from the outer frame as well as from each other by orange coloured borders, down the middle of which runs a line of white dots. The square compartments are filled with neat miniature representations of passages in the life of Christ, from his entry into Jerusalem to his passion, taken chiefly from St Luke's Gospel. The second page of drawing represents the evangelist Luke seated under an arch or canopy supported by four columns, between which, on either side of St Luke, are drawn twelve other smaller and similar miniatures illustrating the Gospel of St Luke, two subjects being contained in each square. The portrait of St Luke, without the surrounding miniatures, has been published by Mr Westwood, and also four of the miniatures from the other page. The rest are here supplied.

- VI. This is the former page of drawing, entire as in the MS. The subjects of the miniatures are the following :

1. The entry into Jerusalem. Matt. xxi. 9¹; Luke xix. 36—38. This miniature bears the inscription, Osanna filio David. Benedictus qui venit²

² Palaeographia Sacra Pictoria. Part vii.

³ This miniature is given by Mr Westwood.

2. The last supper. Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19, 20. The inscription is, *Cena Domini*.
3. Jesus in the garden of Gethsemane. Matt. xxvi. 39, 40; Mark xiv. 35—37; Luke xxii. 41. 43. This miniature represents our Lord in two positions. In the upper division, which is inscribed above, *Hic orauit ad Patrem*, Jesus is represented as praying. In the lower division he appears in the act of rebuking his disciples for having fallen asleep.
4. Jesus raising Lazarus. John xi. 43. There are, in this instance, two explanatory inscriptions. In the margin is written, *Maria et Martha rogabant Dominum*. In the orange-coloured border, the letters being placed vertically one under the other, is written, *Jesus Lazarum suscitauit*¹.
5. Jesus washing his disciples' feet. John xiii. 5. This miniature bears the inscription, *Jesus lauit pedes discipulorum*.
6. Judas betraying Jesus with a kiss. Matt. xxvi. 49; Mark xiv. 45; Luke xxii. 47, 48.

The inscription is in the side margin. *Judas Jesum osculo tradidit*.

7. Peter cutting off the ear of Malchus. Matt. xxvi. 50, 51; Mark xiv. 46, 47; Luke xxii. 50; John xviii. 10.

In the margin are written these words,—*Iniecerunt manus in Jesum*. In the miniature are written the words, *Petrus, Cedron*, pointing out the person of the apostle and the brook, which is represented flowing below².

8. Jesus brought before Caiaphas. Matt. xxvi. 57; Mark xiv. 53; Luke xxii. 54; John xviii. 24.

Caiaphas is here pointed out by the inscription of his name.

9. Jesus buffeted and struck with the palm of the hand. Matt. xxvi. 67; Mark xiv. 65. In the margin the following inscription is written. *Hic alapis³ eeciderunt eum et pugnīs*.
10. Pilate washing his hands. Matt. xxvii. 24. Of the subject of this miniature we are informed by a marginal inscription,—*Pilatus lauit manus suas*. A servant is pouring water on Pilate's hands, while Jesus is being led away from his presence between two men.
11. Jesus led out to be crucified. Matt. xxvii. 31; Mark xv. 20. The inscription is, *Duxerunt ut crucifigerent*. There is one striking peculiarity in this miniature. In all the others the glory or nimbus encircling the head of the figures of Christ is cruciform, but in this case it is radiated.

¹ This miniature is given in the *Paleographia Sacra*.

² This is also given by Mr Westwood.

The Vulgate reads *colaphis*; and similarly all the old versions in Blanchini's *Evangeliarium Quadruplex*.

12. Jesus and Simon bearing the cross. Matt. xxvii. 32. Mark xv. 21.
Luke xxiii. 26; John xiv. 17⁴.

The other twelve miniatures surrounding the portrait of St Luke are

- VII. 1. Zacharias and the Angel. Luke i. 12.
Zacharias turbatus est.
2. Jesus rebuked by his mother. Luke ii. 48.
Fili, quid fecisti nobis sic?
3. Jesus teaching out of the boat. Luke v. 3.
Hic sedens in navi docebat eos.
4. Peter falling at Jesus' knees. Luke v. 8.
Petrus procidit ad genua Jesu.
5. The dead man carried out of the city of Nain. Luke vii. 12.
Ecce defunctus effertur.
6. The calling of Levi. Luke v. 27.
Jesus dicit, sequere me.
7. The lawyer tempting Christ. Luke x. 25.
Legis peritus surrexit tentans illum.
8. The woman out of the company addressing Jesus. Luke xi. 27.
Extollit vocem quedam mulier de turba.
9. Jesus declaring the meanness of his worldly condition. Luke ix. 58.
Ulpes fossa habent.
10. The fig-tree. Matt. xxi. 19, 20; Mark xi. 13, 20, 21; Luke xiii. 6⁵.
De ficulnea.
11. The cure of the dropsical man. Luke xiv. 2, 4.
Hydropicum curavit Jesus.
12. Zacheus in the tree. Luke xix. 4.
Zacheus in arbore.

Such are the subjects of these interesting miniature drawings, very many of which deserve particular notice, in addition to those to which Mr Westwood has directed attention. The listless and quiescent attitude of the sleeping disciples,—the extended palms and closed fists of those who are buffeting Jesus,—the ill-proportioned boats on the lake of Gennesaret,—the diseased appearance of the dropsical man,—and lastly, the diminutive form of Zacheus, are extremely expressive or curious. With respect to them, however, one other remark only shall now be quoted. "Their claim

⁴ A drawing of this miniature is given by Mr Westwood.

⁵ The subject of this miniature is uncertain, except that it relates to a fig-tree. It has been supposed to represent the incident of the barren fig-tree, Matt. xxi. 19, 20; Mark xi. 13, 14, 20, 21. But if our Lord be supposed to speak the parable with reference to Himself, and the prostrate figure before Him be the dresser of the vineyard, then the miniature probably represents Luke xiii. 6—9.

to be regarded as coeval with the MS. rests not only on the style of art which they exhibit, but on the character of the letters used in the explanations of them, and in the identical nature of the leaves of vellum, on which they are drawn, with those of the text¹."

But, besides the volume already spoken of, the Library of Corpus Christi College contains another of equal interest, and perhaps of equal antiquity. It is No. CXCVII. (Nasmith's Catalogue) and consists of fragments of the Gospels of St John and St Luke, in Latin. These fragments are written in a very elegant and ancient character. The parchment or vellum on which the text is written, is of a very fine quality; it is, unlike to that of the other MS., both thick and without flaws. The letters are for the most part of the same altitude, and beautifully formed and distinct. The ink still retains an excellent colour. In general there is no distinction of words, but occasionally there is a slight separation. The division of the Gospels into greater and lesser sections appears to be nearly the same as in the other MS. No. CCLXXXVI., and the parallel passages are noted in the margin, according to the Eusebian Canons. The Gospel of St John not only has its initial sentence pictured in very highly ornamented rectangular and monogrammatic letters, but it has its three initial letters of a really gigantic size. It has moreover a beautifully painted frontispiece or emblematical title-page, on which is drawn an eagle very fancifully coloured, with the words, *imago aquila*, written above. The initial letters of the sections, both shorter and longer, and also sundry letters in the middle of the text, are ornamented in a great variety of manners and with divers bright colours. The chief characteristic however of such letters is their being surrounded by a row of red dots. The MS. altogether consists of thirty-six quarto pages, and contains the following fragments, according to our present mode of division into chapter and verse.

John	i.	1. to	John	i.	12.
.....	i.	45. ....	.....	ii.	10.
.....	iii.	19. ....	.....	iii.	36.
.....	v.	33. ....	.....	vi.	4.
.....	vi.	68. ....	.....	vii.	16.
.....	viii.	52. ....	.....	x.	29.
Luke	iv.	5.	Luke	v.	31.
.....	vi.	27. ....	.....	vii.	44.
.....	viii.	25. ....	.....	x.	4.
.....	xi.	27. ....	.....	xiii.	11.
.....	xv.	22. ....	.....	xvi.	24.
.....	xix.	28. ....	.....	xix.	45.
.....	xx.	33. ....	.....	xxi.	6.
.....	xxii.	25. ....	.....	xxii.	42.
.....	xxiii.	8. ....	.....	xxiii.	26.

¹ Palaographia Sacra Pietoria. Part vii.

With respect to the orthography of this MS. the same remark holds good as in the preceding, namely, that a favourite letter appears to be *b*, which is used frequently for *p*. Thus, in the ornamented letter at the beginning of St John's Gospel we read *brincipio* for *principio*, and in various other parts of the MS. we find *scribsit* for *scripsit*, *probric* for *proprie*. The letter *f* also is very commonly used for *ph* in the words *philippus*, *propheta*, *pharisei*, which words are written *filippus*, *profeta*, *farisei*. But here, as before, it will be desirable to submit the MS. itself to the eyes, as well as to the imagination, by means of a few illustrations and fac-similes which shall next be described.

- VIII. 1. Alphabet of the smaller characters in which the MS. is written. These characters are mostly of the same height.
2. Abbreviations and contractions.
3. Alphabet of larger illuminated letters. Wherever these letters occur they are surrounded by a border of red dots. In one instance however the letter itself is studded with the dots.
4. An illuminated abbreviation or contraction, representing the Latin conjunction *et*.
5. The monogram or contraction of *Jesus*.
- IX. Fac-simile of the illuminated eagle before the beginning of St John's Gospel.
- X. Fac-simile of the initial illuminated sentence of St John's Gospel. This is the third page of the original MS.
- XI. Fac-simile of the fourth page of the original MS. John i. 1—12

To these is added a verbatim copy of the text of all the remaining fragments of St John's Gospel, the Roman capitals shewing the words, in which the larger initial illuminated letter or letters occur.

It is said, with respect to this MS., that the Gospels of St Matthew and St Mark, and the supplemental portions of the Gospels of St Luke and St John (here wanting), written on a precisely similar parchment or vellum, in characters of precisely the same description and size, were formerly in the Cottonian Library, in the case marked Otho. C. 5; but, alas! in the published catalogue of that Library no such MS. is now to be found. Under the above-named reference we read the word, *Desiderantur*; the Gospels in question, together with many other valuable volumes of MSS. having perished in the flames, which broke out in Little Dean's Yard, Westminster, and consumed a part of the Library, in October, 1731.

One other point remains to be discussed with reference to this interesting relic of antiquity, namely, whether it be one of those copies of the Gospels, which were

sent by Pope Gregory to Augustine. This question is soon decided, if we take as an authority the writer of the following words which appear on the first page of the MS., above the border which surrounds the illuminated eagle. "*Fragmentum quatuor Evangeliorum. Hic liber olim missus a Gregorio Papa ad Augustinum Archiepiscopum: sed nuper sic mutilatus.*" In consequence of this inscription¹ the MS. has had the reputation of being one of the Gregorian-Augustinian codices: but there seems to be somewhat of doubt on this matter, although very probably the MS. belongs to the seventh century. For instance, it has been remarked, that some of the ornamental knots in the large initial letters of the first sentence of St John's Gospel are very like to those which are seen on the tops or cornices of the round towers in Ireland. Again, in Mr Westwood's very beautiful work, before referred to, we have a description and illustration of two very ancient Irish MSS. called, *The Book of Kells*, and, *the Gospels of Mac-Regol*. In the beautiful fac-similes given from these volumes, we observe the same kind of abbreviations, the same description and size of round letters, the same kind of ornament in the initial words or characters, the same description of painted wings as appear in the illuminated eagle of the present MS. We also read, "*The chief peculiarities of this (the Irish) school consist in the illumination of the first page of each of the Sacred Books, the letters of the first few words, and more especially the initial, being represented of a very large size, and highly ornamented in patterns of the most intricate design, with marginal rows of red dots, the classical Acanthus being never represented. The principles of these most elaborate ornaments are, however, but few in number, and may be reduced to the four following:—1st, One or more narrow ribbons, diagonally but symmetrically interlaced, forming an endless variety of patterns. 2nd, One, two, or three slender spiral lines, coiling one over another till they meet in the centre of the circle, their opposite ends going off to other circles. 3rd, A vast variety of lacertine animals and birds, hideously attenuated, and coiled one within another, with their tails, tongues, and top-knots forming long narrow ribbons irregularly interlaced. 4th, A series of diagonal lines, forming various kinds of Chinese-like patterns. These ornaments are generally introduced into small compartments, a number of which are arranged so as to form the large initial letters and borders, or tessellated pages, with which the finest manuscripts were decorated. The Irish missionaries brought their national style of art with them from Iona to Lindisfarne, in the seventh century, as well as their fine, large, very characteristic style of writing².*" Now this, which is a general description of the Irish style of illuminating MSS., is in fact the most complete and accurate description, which can be given, of the first page and initial sentence of the Gospel of St John in the Library of Corpus Christi College³.

It has been suggested that a careful collation of the text of this particular MS.

¹ By Archbishop Parker.

² *Palaographia Sacra Pictoria*, Part VII.

³ Mr Westwood in a note, *Palaographia Sacra Pictoria*, Part VIII., says concerning this MS., "That the volume may have belonged to St Augustine is not impossible, but from an examination of the MS. itself, I can affirm it to be a production of the Irish school of art."

with that of certain other ancient MSS. should be made, in order to determine the question, whether it be written in the Vulgate version of the Bible, or whether, as has been supposed with respect to early copies of the Gospels written in Ireland, they and the one here described be written in a version distinct from the Vulgate⁴. In partial compliance with this suggestion, a collation of the text of the two Corpus MSS. has been made. The text of the fragments of the Gospel of St John contained in No. CXC VII. has been carefully compared with the corresponding text in No. CCLXXXVI. They have both, moreover, been compared, word for word, with the *Versio Vulgata Nova*, by Sabatier, Rheims, 1743; and, wherever an important difference of reading has appeared, they have all been brought to the test of the original Greek⁵. The result however of this collation, inasmuch as it is limited to the few remaining chapters of a single Gospel, is insufficient to determine so doubtful a point. In some few cases it will be perceived that the Corpus MSS. Nos. CXC VII. and CCLXXXVI. agree together and with the Greek against the Vulgate, with which they were compared.—for instance, in John i. 9, where the two former read *in mundum*, but the latter *in hanc mundum*; whereas, in John i. 48, the Vulgate and No. CCLXXXVI. agree with the original Greek against No. CXC VII.; the former reading *vere Israelita*; the latter, *cir Israelita*; the Greek being ἀληθῶς Ἰσραηλίτης. It is worthy, however, of remark, that two other MSS. referred to in a note by Blanchini have the latter reading.

Upon the whole, the various readings, discovered by the collation of these two MSS. with the Vulgate and with one another, appear to be very slight, and not to affect the real sense or doctrine of the Gospel in any great degree. They are differences or errors, more of the transcriber than of the translator. Although it cannot be spoken with certainty, yet the Vulgate of Jerome was, most probably, the foundation or source both of MS. No. CCLXXXVI. and also of MS. No. CXC VII.

⁴ Note 3. The Book of Kells. Palæographia Sacra Pictoria, Part vii.

⁵ In certain cases also a reference has been made to the old Italic versions, as given by Blanchini in his *Evangelium Quadruplex*, and also to the *Versio Antiqua* of Sabatier

CAPITULATIO :

OR

TABLES OF CONTENTS

OF THE

CAPITULA OF THE FOUR GOSPELS.

AS GIVEN IN

MS. No. CCLXXXVI.

CORP. CHR. COLL. CAMB.

The numerals in capitals are those of the tables of contents. The numerals in small letters are those which are placed to mark the commencement of each capitulum in the text. The numerals which stand on the opposite side of the page, denote the corresponding portions of each Gospel, in chapter and verse, according to the present mode of division.

EUANGELIUM SECUNDUM MATTHÆUM.

INCIPIUNT CAPITULA.

i.	= I. 1—25.
	II. 1—18.
ii.	= II. 19—23.
	III. 1—17.
iii.	= IV. 1—25.
iiii.	= V. 1—48.
	VI. 1—6.
v.	= VI. 7—34.
vi.	= VII. 1—27.
vii.	= VII. 28, 29.
	VIII. 1—22.
viii.	= VIII. 23—34.
iiii.	= IX. 1—11.
x.	= IX. 12—38.
	X. 1—42.
	XI. 1.
xi.	= XI. 2—30.

XII.	xii.	.....uitarum. Signum Phariseis tradit. Matrem et fratres spernit.	} = XII. 1—50.
XIII.	xiii.	De nauculis turbis parabolas exponit. Prophetam in patriam suam sine honore esse dicit.	} = XIII. 1—58.
XIII.	xiii.	De Johannis capite in disco. De quinque panibus et duobus piscibus in quinque milia uiros. Jesus supra mare ambulans Petrum mergentem alleuat.	} = XIV. 1—36.
XV.	xv.	Quod ea magis, quæ de ore exeunt, coinquant hominem. Filiam mulieris Syrophenissæ a demonio liberat, et multos alios sanat.	} = XV. 1—31.
XVI.	xvi.	De septem panibus in quatuor milia uiro- rum. A fermento Phariseorum cauendum. Christum Dei uiui filium esse Petrus con- fite- tetur: quemque post paululum Petrum dure increpat.	} = XV. 32—39. XVI. 1—28.
XVII.	xvii.	In monte transfiguratur. Puerum luna- ticum saluat. De statere in ore piscis.	} = XVII. 1—27.
XVIII.	xviii.	Humilitatem docet, sicut pueri, et nec minimum fidelium scandalizandum, quo- rum angeli faciem Patris in cælis semper uident corripiendo fratres, et sæpius indulgendum.	} = XVIII. 1—22.
XVIII.	xviii.	Similitudo de illo qui conseruum propter centum denarios suffocat. De Eunuchis, Infantes non esse arcendos a benedictione. Difficile diuitem introire in regnum cæ- lorum.	} = XVIII. 23—35. XIX. 1—29.
XX.	xx.	De primis nouissimos futuros. Parabola operariorum in uineam conductorum. De petitionem filiorum Zebedei. De duobus cæcis secus uiam curatis.	} = XIX. 30. XX. 1—34.

XXI.	xxi.	De asina et de pullo eius. De ficu arefacta. Interrogatus in qua potestate licet faceret, interrogat de Johannis baptismo, subiungens parabolam duorum filiorum in vineam missorum.	= XXI. 1—32
XXII.	xxii.	Parabolam de uinea et colonis, qui interficiunt ad se missos. Parabolam de his, qui inuitati sunt ad nuptias, uenire contemunt.	= XXI. 33—46. XXII. 1—14
XXIII.	xxiii. & xxiii.	De denario Cesaris. De muliere que septem fratres dicitur habuisse. Jesus, tentatus a Phariseis, interrogat cuius filius esset Christus.	= XXII. 15—22. 46 XXIII. 1—12.
XXIII.	xxv.	Increpans Scribas dicit, Uae uobis, Scribae et Pharisei.	= XXIII. 13—36.
XXV.	xxvi.	Increpatio ciuitatis Hierusalem. De oecisione prophetarum et lapidatione. De signis nouissimorum dierum. De aduentu saluatoris. De decem uirginibus. De talentis. De ouibus a dextris, et haedis a sinistris.	= XXIII. 37—39. XXIV. 1—51. XXV. 1—46.
XXVI.	xxvii.	Judeorum concilium de comprehenso Jesu, et cetera quae in cena Domini gesta sunt.	= XXVI. 1—29
XXVII.	xxviii.	Petro praedicat quod tertio cum abnegaturus esset. Oratio Jesu ad Patrem, et cetera cum traderetur.	= XXVI. 30—75. XXVII. 1.
XXVIII.	xxviii.	Passio Jesu, et sepultura, et resurrectio eius: itemque mandata et doctrina eius de baptismo.	= XXVII. 66. XXVIII. 1—20.

EXPLICUERUNT.

EUANGELIUM SECUNDUM MARCUM.

INCIPIUNT CAPITULA.

I.	i.	De Johanne Baptista, et uictu et habitu eiusdem. Baptizatus Jesus et tentatus uicit: Petrum et ceteros sequi iubet: hominem ab immundo spiritu eripit.	} = I. 1—28.
II.	ii.	Soerum Petri a febribus liberat, et alios multos curat: Jacobum Alpei sequi iubet, et Judæis dicit non esse opus sanis medicum.	} = I. 29—45. II. 1—22.
III.	iii.	Discipuli spicas uellunt. Manum haridam habentem sanat. Duodecim Apostolorum electio. De Beelzebub principe dæmoniorum.	} = II. 23—28. III. 1—30.
III.	iiii.	Matrem et fratres spernit. Parabolam seminantis dicit. Nauigans tempestatem sedat. Dæmoniorum legionem ab homine expellit.	} = III. 31—35. IV. 1—41. V. 1—20.
V.	v.	Archisyuagogi filiam mortuam suscitāt. Prophetam in patria sua sine honore esse dicit. Duodecim discipulos præmittit cum præceptis. De capite Johannis.	} = V. 21—43. VI. 1—29.
VI.	vi.	Regressis Apostolis ad Jesum, de quinque panibus et duobus piscibus quinque milia uirorum saturat. Jesus supra mare ambulat. Ea magis coinquinare hominem, quæ exeunt de ore.	} = VI. 30—56. VII. 1—23.
VII.	vii.	Filiam Syrophœnissæ a dæmonio liberat. Surdum et mutum curat, dicens ei, effetha. De septem panibus in quatuor milia hominum. Monet cauere a fermento Pharisæorum. Desputo creco oculos aperit. Petrum post confessionem suam dure increpat. In monte transfiguratur. Non eiei posse spiritum immundum, nisi per ieiunium et orationem, dicit.	} = VII. 24—37. VIII. 1—38. IX. 1—29.

VIII.	viii.	Humilitatem docet, et non esse prohibendum qui in nomine eius virtutem facit: et de calice aque frigidae. Uxorem non dimittendam nisi ob fornicationem. Infantes a benedictione non esse arcendos. Uenditis omnibus elemosynam dandam: et quia difficile diues regnum celorum sit ingressurus.	= IX. 30—50. X. 1—31.
VIII.	viii.	Euentura sibi praedicat. Petitio filiorum Zebedaei. De caeco mendicante curato. De pullo asinae.	= X. 52—52. XI. 1—26.
X.	x.	Interrogatur in qua potestate haec faceret. Parabolam de uincam et colonis, et de denario Caesaris. De muliere, quae septem fratres habuit. Et quaedam scribam dicit non longe esse a regno Dei: atque interrogat, quomodo dicatur Christus filius David, cum sit dominus. De uidua et gazophylacio. De templi structura.	= XI. 27—33. XII. 1—44. XIII. 1, 2.
XI.	xi.	De pseudochristis et passione martyrum, et commotione saeculi, et de aduentu Christi.	= XIII. 3—37. XIV. 1, 2.
XII.	xii.	De ungento super caput Jesu effuso, et de proditioe Iudae, et ceteris mandatis.	= XIV. 3—72. XV. 1—10.
XIII.	xiii.	Judicium principum, quo condemnant Jesum. Passio Jesu, sepultura, et resurrectio eius.	= XV. 11—47. XVI. 1—20.

EUANGELIUM SECUNDUM LUCAM.

INCIPIUNT CAPITULA. Introductio = I. 1—4.

I.	i.	Zacharias angelo non credens obmutuit, ac, postea quam Elizabeth peperit, locutus est. Zacharias et prophetauit. Natiuitas Jesu ab angelis pastoribus indicata, quique die octaua circumciditur.	} = I. 5—80. II. 1—20.
II.	ii.	Symeon iustus Christum paruulum benedicit. Jesus, annorum duodecim, in templo cum doctoribus legis disputat.	} = II. 21—52.
III.	iii.	Anno xv. Tiberii Caesaris Johannes Jesum baptizat, quem aestimabat filium Joseph, qui fuit filius Heli.	} = III. 1—38.
IIII.	iiii.	Jesus tentatus a Diabolo uicit. Renerus in Galileam. et ingressus Nazareth, in synagoga Esaïam legit: de qua eiectus, hominem a demone sabbatis liberat, et multos alios curat. De nauï alloquitur, qua pisces multos capi fecit, et Petrum, Johannem, et Jacobum elegit. Leprosum mundat, et in deserto orat.	} = IV. 1—44. V. 1—16.
V.	v.	Paralyticum dimissum per lectum curat. Leni publicanum sequi iubet, et Pharisæis dicit, non esse opus sanis medicus. Discipuli spicas uellunt. Manum aridam habentem sabbatis curat. Turbis beatitudinem aliorum. et aliorum infelicitatem. eum parabolis prædicat et mandatis.	} = V. 17—39. VI. 1—49.
VI.	vi. & vii.	Centurionis puerum curat. Uiduae filium mortuum resuscitat Jesus. Testimonium de Johanne dicit, eum similitudinem puerorum in foro sedentium. Mulier peccatrix lacrimis pedes Christi labat. In itinere sequentibus se uiris ac mulieribus parabolam seminantis dicit. | De lucerna super candelabrum. Nauigans tempestatem sedat. De eis qui uerbum Dei faciunt. De legione dæmoniorum in porcos.	} = VII. 1—50. VIII. 1—15. | 40.

VII.	vii.	De profluvio mulieris. De filia principis, cuius nomen erat Jairus, resuscitata.	} = VII. 41—56.
VIII.	viii. & viii.	Mittens discipulos predicare dat eis omnem potestatem; quibus reversis quinque milia uirorum satiat. | A Petro Christus declaratur.	} = IX. 1—17. 27
VIII.	viii.	In monte transfiguratur. Puerum lunaticum liberat, et humilitatem docet, ac non esse prohibendum qui in nomine eius uirtutem facit. A Samaritanis non recipitur. Sequi se uolenti similitudinem aratoris retro respicientis interponit.	} = IX. 28—62
X.	x.	Septuaginta elegit, quos mittit ad predicandum. A legis perito tentatus dat parabolam, a latronibus uulneratum, quem Samaritanus a misericordia motus colligit. Apud Martham Marie partem conlaudat.	} = X. 1—42.
XI.	xi.	Orationem docet, cum parabola importune panis a uicino postulantis. Daemonem eiciens in principe demoniorum id facere dicitur, et dat signum Jonæ. Lauandum potius quod intus est elemosinis pronuntiat.	} = XI. 1—54. XII. 1.
XII.	xii.	A Phariseis monet cauendum, ac non timendum eos, qui corpus occidunt. Penitenti respondit se non esse diuisionem hereditatis, cum similitudinem diuitis cui multa bona nata fuerant, dicens Petro felicem esse bonum dispensatorem.	} = XII. 1—59.
XIII.	xiii.	Sub exemplo Galileorum occisorum monet agendam penitentiam, parabolam ficulneæ infructuosæ subiungens quæ supernuacue terram occupat. Mulierem decem et octo annis curuam erigit. Herodem uulpem designat.	} = XIII. 1—35.
XIII.	xiii.	Sabbatis hydropicam curat, hortaturque inuitatorem pauperes pascere, cum parabolam excusantium ad cenam, et omnem affectionem propter se odiendam dicit, cum parabolam turrem ædificare uolentis et regis.	} = XIV. 1—33.

XV.	xv.	Sal fatuum esse non debere. Similitudinem pastoris unam ouem perditam requirentis, et mulieris dragmam inuenientis, et hominis qui duobus filiis suis substantiam diuisit. De dispensatore prodigo qui sapienter fecit.	= XIV. 34, 35. XV. 1—32. XVI. 1—18.
XVI.	xvi.	De diuite et Lazaro, et quod seruitium sit exhibendum. Decem leprosi mundantur. Intra nos esse regnum Dei. Similitudo uiduæ rogantis et iudicis iniqui, et duorum in templo orantium.	= XVI. 19—31. XVII. 1—37. XVIII. 1—30.
XVII.	xvii.	Cum discipulis aduentura sibi indicaret, cæcum mendicantem curauit. Zaccheum conlaudat, et decemnarum similitudinem ponit. Super pullum asinæ sedit. Hierusalem fleuit. Interrogatus in qua potestate hæc faceret interrogat et ipse, cum similitudinem eius cuius filium cultores in uineam occiderunt.	= XVIII. 31—43. XIX. 1—48. XX. 1—19.
XVIII.	xviii.	Temptatus de tributo respondit. Uiduam laudat, quæ duo minuta in denario misit. Et de fine sæculi atque aduentu suo prædicat.	= XX. 20—47. XXI. 1—38.
XVIII.	xviii.	Judas tradendi Dominum tempus ponit. Jesus sacramentum panis et calicis ostendit, ac dicit discipulis ut uendito uestimento emant gladium.	= XXII. 1—38.
XX.	xx.	Judas tradidit Jesum. Passio Jesu et sepultura, et resurrectio eius, et reliqua.	= XXII. 39—71. XXIII. 1—56. XXIV. 1—53.

EUANGELIUM SECUNDUM JOHANNEM.

INCIPIUNT CAPITULA.

I.	i.	Phariseorum Leuitæ interrogant Johannem. Johannes Jesum uidentem agnum Dei dicit, et Andreas Petro dicit, Inuenimus Messiam.	= I. 1—51.
II.	ii.	Jesus ad cenam de aqua uinum fecit. De templo nummularios cicit, soluite hoc templum, dicens. Nicodemo loquitur de baptismo et de aliis multis.	= II. 1—25. III. 1—21.
III.	iii.	Jesus in Judea baptizat, et Johannes in Enon, quique dixit Christum crescere, se autem minorari.	= III. 22—36. IV. 1. 2.
III.	iiii.	Jesus cum muliere Samaritana loquitur. Prophetam in patria sua honorem non habere dicit, et reguli filium a morte resuscitat.	= IV. 3—54.
V.	v.	Apud natatoriam Bezetha xxviii. annorum infirmitatem hominis sanat, ac dicit, scrutamini scribturas, et si crederetis, forsitan et mihi.	= V. 1—47. VI. 1. 2.
VI.	vi.	De quinque panibus et duobus piscibus, et quod cum regem facere uoluerunt. Jesus supra mare ambulat, et de manna et pane cælesti loquitur. A credentibus ab eo discipulis unum ex duodecim diabolum dicit.	= VI. 3—71.
VII.	vii.	Scenophegia Jesus medio dici festo ascendens in templum docet. Multis etiam de turba credentibus idem clamat, si quis sitit ueniat et bibat. Cum ministris et Nicodemo principes contendunt. Jesus lumen mundi se esse prædicat.	= VII. 1—53. VIII. 1—20.

VIII.	viii.	Jesus interrogatus principium se esse respondit: quod omnis peccator seruus sit; et quod Jesus ante Abraham sit. Cæcum a natiuitate curat.	= VIII. 21—59. IX. 1—41.
VIII.	viii.	De ianua et oili. Deambulans in templo se et Patrem unum esse dicit. De Lazari resurrectione.	= X. 1—42. XI. 1—57.
X.	x.	Maria pedes Jesu unxit et capillis suis extergit. Jesus super asinum sedit: et uolentibus Græcis uidere Jesum loquitur de grano frumenti quod in terram mittitur: et uox de celo ad Jesum. Quod multi ex principibus crederent in Jesum, sed propter Phariseos non confiterentur.	= XII. 1—50.
XI.	xi.	Pedes discipulorum labat. De Judæ traditionem et Petri negatione prædicit, et de dilectione fratrum, et quod ipse in Patre et Pater in ipso est, et de obseruandis mandatis Paracleti Spiritus.	= XIII. 1—38. XIV. 1—31.
XII.	xii.	De uinea et palmitibus, et dilectione, et de promissione Paracleti, et omnia Patris sua esse, et cetera mandata.	= XV. 1—27. XVI. 1—32.
XIII.	xiii.	Jesus discipulos Patri commendat. Jesus a Juda traditur.	= XVI. 33. XVII. 1—26. XVIII. 1—27.
XIII.	xiii.	Allocutio Pilati ad Judæos de Jesu et Barabba. Passio et sepultura et resurrectio eius.	= XVIII. 28—40. XIX. 1—42. XX. 1—31. XXI. 1—25.

THE TEXT OF THE FRAGMENTS

OF THE

GOSPEL ACCORDING TO ST JOHN,

AS IT STANDS IN THE

MS. No. CXCVII.

CORP. CHR. COLL. CAMB.

John	I.	1.	to	John	I.	12.
...	I.	45.	...	.....	II.	10.
...	III.	19.	...	.....	III.	36.
...	V.	33.	...	...	VI.	4.
...	VI.	68.	...	.....	VII.	16.
...	VIII.	52.	..	...	X.	29.

INCIPIIT EUANGELIUM SECUNDUM IOHANNEM.

Joh. i. 1.

IN BRINCIPIO ERET UERBUM et uerbum erat apud deum, et deus erat uerbum. hoc erat in principio apud deum. omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est. in ipso uita est, et uita erat lux hominum, et lux in tenebris lucet, et tenebrae eam non comprahenderunt.

FUIT homo misus à deo, eni nomen erat iohannis. hic uenit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. non erat ille lux, sed ut testimonium perhiberet de lumine. Jo. i.
Mt. xii.
Lc. xii.

ERAT lux uera, quae illuminat omnem hominem uenientem in mundum. in mundo erat, et mundus per ipsum factus est, et mundus eum non cognouit. Jo. i.
Mt. i.
Lc. xii.

IN propria uenit, et sui eum non recipiunt. quotquot autem ceperunt Jo. vi.
X.

Joh. i. 12.

Joh. i. 45.

ERAT autem filippus a bessadia ciuitate andreae et petri. inuenit filippus nathanael, et dicit ei, quem scripsit moyses in lege et profetae. inuenimus iesum filium ioseph a nazareth. et dicit ei nathanael, a nazareth potest aliquid boni esse. dicit ei filippus, ueni et uide. uidit iesus nathanael uenientem ad se. dicit de eo, ecce uir israhelita in quo dolus non est.

DICIT ei nathanael, unde me nosti. respondit iesus et dixit ei, prius quam te filippus uocaret, cum esse¹ sub arbore ficu, te uidi. et respondit ei nathanael, ET ait, rabbi, tu es filius dei, tu es rex israhel. respondit iesus et dixit ei, quia dixi tibi, uidi te sub ficu, credis. maius hiis uidebis. et dicit ei, amen amen dico uobis uidebitis caelum apertum et angelos dei ascendentes² super filum hominis.

ET die tertio nuptiae factae sunt in canna galileae. et erat mater iesu ibi, uocatus est autem ibi et iesus, et discipuli eius, ad nuptias. et, deficiente uino, dicit mater iesu ad eum, uinum non habent. ET II.

¹ Altered to, *esses*

² *et descendentes*, added in the margin

dicit iesus, quid mihi et tibi est mulier. nondum uenit hora mea. **DICIT** mater eius ministris, quodcumque dixerit uobis facite. **ERANT** autem ibi lapide hydrae sex positae secundum purificationem iudaeorum, capientes singulae metretas binas, uel ternas. **DICIT** eis iesus inplete hydrias aqua, et impleuerun¹ eas usque ad summum. et dicit eis iesus, aurite nunc et ferte architriclino, et tulerunt. ut autem gustauit architriclinus aquam uinum factam, et non sciebat unde esset, **MINISTRI** autem sciebat² qui aurierant aquam, uocat sponsum architriclinus et dici³ ei, omnis homo primum bonum uinum ponit, et cum inebriati fuerint, **TUNC** id quod deterius est. tu seruasti bonum uinum usque

Joh. ii. 10.

Joh. iii. 19.

..... dicium, quia lux uenit in mundum, et dilexerunt homines magis tenebras, quam lucem. **ERANT** enim eorum mala opera. omnes enim qui mala agit odit lucem, et non uenit ad lucem, ut non arguantur opera eius. **QUI** autem facit ueritatem, uenit ad lucem, ut manifestantur eius opera, quia in deo sunt facta. **POST** haec uenit iesus, et discipuli eius in iudaeam terram, et illic demorabatur cum eis, et baptizabat.

ERAT autem et iohannis baptizans in enon iuxta salim quia aquae multae erant illic, et adueniebant et baptizabantur.

NONDUM enim misus fuerat in carcerem iohannis.

FACTA est ergo quaestio ex discipulis iohannis cum iudaeis de purificatione, et uenerunt ad iohannem, et dixerunt ei, rabbi qui erat tecum trans iordanem, cui tu testimonium perhibuisti ecce hic baptizat, et omnes veniunt ad eum. respondit iohannis et dixit, non potest homo accipere quicquam, nisi fuerit ei datum de caelo.

IPSI vos mihi testimonium perlibetis quod dixerim, ego non sum christus, sed quia misus sum ante illum.

QUI habet⁴, sponsus est; amicus autem sponsi, qui stat, et audit eum, gaudio gaudet propter uocem sponsi. **HOC** ergo gaudium meum inpletum est. illum oportet crescere, me autem minui. qui desursum uenit super omnes est. qui est de terra, de terra est et de terra loquitur. qui de caelo uenit super omnes, et quod uidit et audiuit hoc testatur,

¹ Altered to, *impleuerunt*.

² Altered to, *sciebat*.

³ Altered to, *sciebat*.

⁴ Altered to, *habet sponsam, sponsus*.

Io. xxv.
Mt. vii.
Mc. vi.
III.

Io. xxi.
Mt. xiii.
Mc. vii.
III.

Io. xxiii.
X.

et testimonium eius nemo accipit. qui accipit eius testimonium signavit quia deus uerax est. **QUEM** enim misit deus uerba dei loquitur. non enim ad mensuram dat spiritum deus.

PATER diligit filium, et omnia dedit manus eius.

QUI credit¹ filium habet uitam aeternam

Joh. iii. 36.

Joh. v. 33.

.....ad iohannem, et testimonium perhibuit ueritati. ego autem non ab homine testimonium accipio, sed haec dico ut salui sitis. ille erat lucerna ardens et lucens. **UOS** autem uoluistis exultare ad horum in luce eius. ego autem habeo testimonium maius iohanne, opera enim. quae dedit mihi pater ut perficiam, ea ipsa opera quae ego facio testimonium perhibent de me, quia pater me misit. et, qui misit me pater. ipse testimonium perhibuit de me.

NEQUE uocem eius umquam audistis, neque speciem eius uidistis.

Jo. xli. 1.
Mt. xvi. 17.
Lc. xxi. 17.
III
to xli
X

ET uerbum eius non habetis in uobis manens, quia quem misit ille, huic uos non creditis. scrutamini scripturas, quia uos putatis in ipsis habere uitam aeternam, et illae sunt quae testimonium perhibent de me. et non uultis uenire ad me² uitam habeatis. claritatem ab hominibus non accipio. sed cognoui uos, quia dilectionem dei non habetis in uobis. ego ueni in nomine patris mei, et non accepisti³ me: si alius uenerit in nomine suo, illum accipietis. quomodo potestis uos credere, qui gloriam ab inuicem accipitis, et gloriam quae a solo est deo non quaeritis. nolite putare quia ego accussaturus sim uos apud patrem. est qui accuset uos. moyses, in quo uos speratis. si enim crederetis moysi, crederetis forsitan et mihi, de me enim ille scripsit. **SI** autem illius litteris non creditis, quomodo meis uerbis creditis.

POST haec abiit iesus trans mare galilaeae quod tiberiades, et sequebatur eum multitudo magna, quia uibant⁴ signa quae fiebat⁵ super hiis qui infirmabantur.

SUBIIT ergo in montem iesus et ibi sedebat cum discipulis suis.

ERAT autem proximum pascha⁶ dies festus

Joh. vi. 4.

¹ Altered to, *credit in filium*

² Altered to, *accepisti*

³ Altered to, *rebat*

⁴ Altered to, *me ut uitam*

⁵ Altered to, *uidebant*

⁶ Altered to, *pascha*

Joh. vi. 68.

10. lxxxviii.
Mr. clxvii.
Mc. lxxxvii.
Lc. xxiii.
1.

RESPONDIT ergo ei simon petrus, domine ad quem ibimus, uerba uitae aeternae habes, et nos credimus¹ et cognouimus, quia tu es christus, filius dei.

10. lxxv.
X.

RESPONDIT eis iesus, nonne ego uos duodecim elegi, et ex uobis unus zabulus est. dicebat autem de iudam simonis scariothis. hic enim erat traditurus eum, cum esset unus ex duodecim.

1111.

POST haec ambulabat iesus in galilaeam, non enim uolebat in iudaeam ambulare, quia quærebant eum iudaei interficere. **ERAT** autem in proximo dies festus iudaeorum scenopegia. dixerunt autem ad eum fratres eius, transi hinc, et uade in iudeam, ut et discipuli tui uideant opera quae facis. nemo quippe in occulto quid facit, et quaerit ipse in palam esse. si haec facis, manifesta te-ipsum mundo. neque enim fratres eius credebant in eum. **DICIT** ergo eis iesus, tempus meum nondum aduenit, tempus autem uestrum semper est paratum. non potest mundus hodie uos, me autem hodie, quia ego testimonium perhibeo de illo, quia opera eius mala sunt. **UOS** ascendite ad diem festum hunc. ergo non ascendo ad diem festum istum, quia meum tempus nondum inpletum est. haec cum dixisset, ipse mansit in galilaea. ut autem ascenderunt fratres eius. **TUNC** et ipse ascendit ad diem festum, non manifeste, sed quasi in occulto. iudaei ergo quærebant eum in die festo, et dicebant, ubi est ille, et murmur multus erat de eo in turba. **QUIDAM** enim dicebant, quia bonus est. alii autem dicebant, non, sed seduciturbas². nemo tamen palam loquebatur de illo propter metum iudaeorum. iam autem die festo mediante, ascendit iesus in templo, et docebat, et mirabantur³ iudaei, dicentes, quomodo hic litteras scit, cum non dedicerit. **RESPONDIT** eis iesus, et dixit, mea doctrina non est mea, sed eius qui misit me.....

Joh. vii. 16.

Joh. viii. 52.

..... habes. abraham mortuus est et profetae, et tu dicis, si quis sermonem meum seruauerit, non gustabit mortem in aeternum. num quid tu maior es patre nostro abraham, qui mortuus, et profetae mortui sunt. quem te-ipsum facis. **RESPONDIT** iesus, si ego glorifico me-ipsum, gloria mea nihil est. est pater meus, qui glorificat me, quem uos dicitis, quia deus noster est. et non cognouistis eum. **EGO** autem noui eum,

¹ Altered to, *credidimus*.

² Altered to, *seducit turbas*.

³ Altered to, *mirabantur*.

et si dixero, quia non scio eum, ero similis vobis mendax, sed scio eum, et sermonem eius seruo. abraham pater uester exultauit uideret diem meum, et uidit et gaudisus est. **DIXERUNT** ergo iudaei ad eum, quinquaginta annos nondum habes, et abraham uidisti. dixit eis iesus, amen. amen, dico vobis, antequam abraham fieret ego sum. tulerunt ergo lapides ut iacerent in eum. iesus autem abscondit se, et exiit de templo. et praeteriens uidit hominem caecum a natiuitate. et interrogauerunt eum discipuli sui, rabbi, quis peccauit, hic aut parentes eius, ut caecus nasceretur. respondit iesus, neque hic peccauit neque parentes eius, sed ut manifestaretur¹ opera domini in illo. me oportet operari opera eius, qui misit me. donec dies est. uenit nox, quando nemo potest operari. quamdiu in mundo sum, lux sum mundi. haec cum dixisset, exiit in terram, et fecit lutum exputo, et linxit lutum super oculos eius. **ET** dixit ei, uade et laua in natatoria siluae, quod interpretatur misus. **ABIIT** ergo et lauit et uenit uidens. itque² uicini, et qui uidebant eum prius quia mendicans erat, dicebant, nonne hic est qui sedebat et mendicabat, alii dicebant, quia hic est. alii autem, nequaquam, sed similis est eius ille dicebant ergo ei, quomodo aperti sunt oculi tibi. respondit ille, homo, qui dicitur christus iesus, lutum fecit et tinxit oculos meos, et dixit mihi, uade ad natatoriam siluae et laua, et abii et laui et uidi. dixerunt ei, ubi est ille. ait, nescio. adducunt eum ad farisaeos, qui caecus fuerat. **ERAT** autem sabbatum, quando lutum fecit iesus³ aperuit oculos eius. iterum ergo interrogabant eum farisaei, quo-modo uidisset. ille autem dixit eis, lutum posuit mihi super oculos, et laui et uideo. **DICEBANT** ergo ex farisaeis quidam, non est hic homo a deo, quia sabbatum non custodit. **ALII** dicebant, quomodo potest homo peccator haec signa facere. et scisma erat in eis. dicunt ergo caeco iterum, tu, quid dicis de eo qui aperuit oculos tuos. ille autem dixit, quia propheta est. **NON** credierunt ergo iudaei de illo qui caecus fuisset et uidisset, donec uocauerunt parentes eius qui uiderat, et interrogauerunt eos, dicentes, hic est filius uester. quem uos dicitis, quia caecus natus est. **QUOMODO** ergo nunc uidet, responderunt eis parentes et dixerunt, scimus, quia hic est filius noster, et quia caecus natus est. quomodo ergo nunc uideat, nescimus, aut, quis eius aperuit oculos, nos nescimus. ipsum interrogate, aetatem habet, ipse de se loquatur. haec dixerunt parentes eius, quia timebunt iudaeos. iam enim conspirauerunt iudaei, ut, si quis eum confiteretur christum, extra sinagogam fieret. propterea parentes⁴ dixerunt⁵. ergo rursum hominem

¹ Altered to, *manifestaretur*.

² Altered to, *itaque*.

³ Altered to, *iesus et aperuit*.

⁴ Altered to, *parentes eius*.

⁵ *quia aetatem habet, ipsum interrogate*. *uocauerunt* added in the margin at the top of the page

qui erat caecus, et dixerunt ei, da gloriam deo, nos scimus quia hic homo peccator est. **DIXIT** ergo ille, si peccator est nescio, unum scio, quia caecus cum essem modo uideo. dixerunt ergo illi, quid fecit tibi, quomodo aperuit tibi oculos. respondit eis, dixi, uobis iam et audistis, quid iterum uultis audire, numquid et uos uultis discipuli eius fieri. maledixerunt ei, et dixerunt, tu discipulus illius es. **NOS** autem moysi discipuli sumus. nos scimus quia moysi locutus est deus, hunc autem nescimus unde sit. respondit ille homo et dixit eis, in hoc enim mirabile est, quia uos nescitis unde sit, et aperuit oculos meos. scimus autem, quia peccatores deus non audit. sed qui dei cultor est, et uoluntatem eius facit, hunc exaudit. a sacculo non est auditum, quia aperuit quis oculos caeci nati. nisi esset hic a deo, non poterat facere quicquam. **RESPONDERUNT** et dixerunt ei, in peccatis natus es totus, et tu doces nos, et iecerunt eum foras. et audiuit iesus, quia iecerunt eum foras, et cum inuenisset eum dixit ei, **TU** credis in filium dei. respondit ille et dixit, quis est, domine, ut credam in eum. et dixit ei iesus, et uidisti eum, et qui loquetur tecum ipse est. **AIT** ille, ait, credo domine, et procedens adorauit eum. dixit ei iesus, in iudicium ego in hunc mundum ueni, ut qui non uident uideant, et qui uident caeci fiant. et audierunt ex farisaeis qui cum ipso erant, et dixerunt ei num quid et nos caeci sumus. **DIXIT** eis iesus si caeci essitis, non haberetis peccatum. nunc uero dicitis, quia uidemus, peccatum uestrum manet. **AMEN**, amen, dico uobis, qui non intrat per ostium in ouile ouium, sed ascendit aliunde, ille fur est et latro. **QUI** autem intrat per hostium, pastor est ouium. huic hostiarius aperit, et oues uocem eius audiunt, et probrias oues uocat nominatim, et educit eas. et cum probrias oues emiseric, ante eas uadit, et oues illum sequuntur, quia sciunt uocem eius. **ALIENUM** autem non secuuntur, sed fugiunt ab eo, quia non nouerunt uocem alienorum. hoc prouerbum **DIXIT** eis iesus, illi autem non cognouerunt quid loqueretur eis. **DIXIT** ergo eis iterum iesus, amen, amen, dico uobis, qui¹ ego sum hostium ouium. omnes quotquot uenerunt futures sunt et latrones, sed non audierunt eos oues. **EGO** sum ostium, per me si quis intrauerit, saluabitur et ingredietur et egredietur et pascua inueniet. fur non uenit nisi ut furetur et mactet et perdat. ego ueni ut uitam habeant, et habundantius habeant: **EGO** sum pastor bonus, bonus pastor animam suam dat prouibus. mercennarius, et qui non est pastor, cuius non sunt oues probrie, uidet lupum uenientem, et dimittit oues, et fugit, et lupus rapit et dispergit oues. mercenarius autem fuit, quia mercennarius est.

¹ Altered to, *quia*.

non pertinet ad eum de ouibus. ego sum pastor bonus, et cognosco meas, et cognoscunt me mae¹.

SICUT nouit me pater, et ego agnosco patrem.

ET animam meam pono pro ouibus.

16. x.
Mt. x.
Lc. x.
III.

16. x.
Mt. x.
Mc. x.
III.
X.

ET alias oues habeo, quae non sunt ex hoc ouili, et illas oportet me adducere, et uocem meam audient, et fient unum ouile et unus pastor. propterea me pater diligit, QUIA ego pono animam meam, ut iterum sumam eam. nemo tullit eam a me, SED ego pono eam. a me-ipso potestatem habeo² iterum sumendi eam. hoc mandatum accipio a patre meo. dissensio iterum facta est inter iudaeos propter sermonem hoc. dicebant autem multi ex ipsis, daemonium habet, et insanit. quid eum auditis. alii dicebant, haec uerba non sunt daemonium habentis. numquid daemonium potest caecorum oculos aperire. facta sunt autem incenia in hierosolimis et hiems erat. ET ambulabat iesus in templo in oportieu salomonis. circumdederunt ergo eum iudaei, et dicebant ei. quousque animam nostram tollis, si tu es christus, dic nobis palam. respondit eis iesus, loquor uobis et non credistis. opera quae ego facio in nomine patris mei, haec testimonium perhibent de me. sed uos non creditis, QUIA non estis ex ouibus meis. oues meae uocem meam audiunt, et ego cognosco eas, et sequuntur me, et ego uitam aeternam do eis, et non peribunt in aeternum, et non rapiet eas quisquam de manu mea. PATER meus quod dedit mihi maius omnibus est et

Joh. x. 29.

¹ *meae*. This error remains uncorrected.

² *ponendi eam et potestatem habeo*, added in the lower margin.

VARIE LECTIONES.

	MS. No. CACVL. C.C.C.C.	MS. No. CCLXXXV. C.C.C.C.	Sabatier Versio Vulgata Nova. Roms. 1743.	Nyvalm. Et-stan-dum t. Oxon. 1828
I	1. principio erat. 4. uita est. 5. comprehenderunt. 6. missus. 7. iohannis. 8. illuminat. 9. in mundum. 11. recipiunt. 12. recipiunt.	principio erat. uita erat. comprehenderunt. missus. iohannes. illuminat. in mundum. recepunt. recepunt.	principio erat vita erat. comprehenderunt. missus. Iohannes. illuminat. in hunc mundum recepunt. recepunt.	ζωή ἦν ἐν τῷ κόσμῳ παρελαβόν. ἔλαβον.
44,45.	filippus. bessaida.	philippus. bethsaida.	Philippus. Bethsaida.	Βηθσαϊδά
45,46.	filippus. nathanael. scripsit moyses. profetae.	philippus. nathanael. scripsit moyses. prophetae.	Philippus. Nathanael. scripsit Moyses. Prophetae.	
46,47.	dixit ei nathanael. filippus.	dixit ei nathanael. philippus.	dixit ei Nathanael. Philippus.	εἶπεν
47,48.	nathanael. dicit de eo. uir israelita.	nathanael. et dicit de eo. uere israelita.	Nathanael. et dicit de eo. vere Israelita.	καὶ λέγει πρὸς αὐτόν ἀληθῶς Ἰσραηλῆτης
48,49.	nathanael. filippus.	nathanael. philippus.	Nathanael. Philippus.	
	⁴ sub arbore ficu. te uidi.	sub ficu. uidi te.	sub ficu. vidi te.	ὑπο τῆς σικκῆς
49,50.	et respondit ei. nathanael. israhel.	respondit ei. nathanael. israhel.	Respondit ei. Nathanael. Israel.	
50,51.	maius hiis.	maius his.	maius his.	
51,52.	⁵ descendentes super filium.	descendentes supra filium.	descendentes supra Filium.	ἐπὶ τὸν υἱόν
II.	1. tertio nuptiae. canna galileae. 2. ibi et iesus. 4. et dicit iesus. 6. lapidee hydriae. 7. implete.	tertia nuptiae. ⁶ canaan galilaeae. et iesus. et dicit ei iesus. lapideae hydriae. implete.	tertia nuptiae. Cana Galilaeae. et Iesus. Et dicit ei Iesus. lapideae hydriae. Implete.	λέγει αὐτῇ ὁ Ἰησοῦς

¹ Sabatier. Versio Antiqua. *uita est.* So, in Blanchini's Evangeliarium Quadruplex, the MSS. Verellensis, Corbeïense, Veronense, Brixianum. In the Codex Bezae, the Greek stands thus, ζωὴ ἐστίν.

² Sab: V. A. in *hunc mundum*. Similarly, the four MSS: in Blanchini.

³ Sab: V. A. *uere Israelita*. In Blanchini's four MSS: the reading is *uere Israelita*. Two other MSS referred to by him in a note, viz. MSS. S. Gatiani Turonensis, et Maioris Monasterii, read *uir Israelita*.

⁴ Blanchini, MS: Verell: *sub ficu arbore*.

MS: Corb: *sub arbore ficus*.

MS: Briv: *sub ficulnea*.

MS: Veron: *sub arbore ficulnea*.

⁵ Sab: V. A. *super Filium*. Blanchini, MSS: Verell, and Briv: *descendentes super Filium*.

MS: Veron: *descendentes ad Filium*.

MS: Gat: and M. M. *descendentes ad Filium*.

⁶ Sab: Note "MS: S. Gat: legit *Channan* pro *Cana*. Corb: *Channan*."

MS: Gat: *Chanann*

	MS. No. CXC VII. C. C. C. C.	MS. No. CCLXXXVI. C. C. C. C.	Sabatier Versio Vulgata Nova. Remis. 1743.	Novum Testamentum Gr. Oxonii. 1828.
8.	impleuerunt.	impleuerunt.	impleverunt.	
9.	aurite.	aurite.	Haurite.	
	archidrielinus.	architriclinus.	architriclinus.	
	¹ aurierant.	haurierant.	haurerant.	
	archidrielinus.	architriclinus.	architriclinus.	
10.	² tu seruasti.	tu seruasti.	Tu autem servasti.	σὺ τηρήκας.
III. 20.	³ omnes . . . mala agit.	omnis . . . male agit.	omnis . . . malè agit.	φάῦλα πράσσων.
21.	⁴ manifestantur eius opera.	manifestentur eius opera.	manifestentur opera ejus.	
22.	iudaeam terram.	iudaeam terram.	terram Judaeam.	
	demorabatur.	morabatur.	demorabatur.	
23.	iohannis . . . enon.	iohannes . . . aenon.	Joannes . . . AEnon.	
	⁵ adueniebant.	ueniebant.	ueniebant.	
24.	missus.	missus.	missus.	
	⁶ in carcerem iohannis.	in carcerem iohannes.	Joannes in carcerem.	
25.	ergo . . . iohannis.	ergo . . . iohannis.	autem . . . Joannis.	
26.	iohannem	iohannem	Joannem	
	iordanem.	iordanem.	Jordanem.	
	⁷ cui tu testimonium.	cui testimonium.	cui tu testimonium.	ὅτι μεμαρτύρηκας.
27.	iohannis . . . quicquam.	iohannes . . . quicquam.	Joannes . . . quidquam.	
	fuerit ei.	ei fuerit.	fuerit ei.	
28.	ego non sum christus.	ego non sum christus.	Non sum ego Christus.	
	missus.	missus.	missus.	
29.	⁸ hoc ergo gaudium.	hoc autem gaudium.	Hoc ergo gaudium.	αὐτὴν οὖν ἡ χαρά.
	impletum.	impletum.	impletum.	
31.	super omnes.	supra omnes.	super omnes.	
33.	⁹ qui accipit.	qui accipit.	Qui accipit.	ὁ λαβών.
34.	spiritum deus.	deus spiritum.	¹⁰ Deus spiritum.	
35.	manus.	in manu.	in manu.	
V. 33.	iohannem.	iohannem.	Joannem.	
34.	¹¹ ut salui.	ut uos salui.	ut vos salvi.	ἵνα υἱοὶ σωθῆτε.
35.	exultare ad horam.	¹² exultare ad horam.	ad horam exultare.	

¹ Sab: V. A. *hauriebant.*Blanchini. MS: Vercell: *haurierant.*MS: Veron: *aurierant.*MS: Brix: *auriebant.*² Sab: V. A. *Tu servasti.*³ Blanchini. MS: Vercell: *prava agit.*MS: Corb: *mala agit.*MSS: Veron: and Brix: *male agit*⁴ Sab: V. A. *manifestantur ejus opera.*⁵ Sab: V. A. *adueniebant.*Blanchini. MS: Corb: *adueniebant ei.*MS: Brix: *adueniebant.*⁶ Sab: V. A. *in carcerem Joannes.*⁷ Blanchini. MSS: Veron: and Brix: *cui tu testimonium*MS: Vercell: *cui testimonium.*⁸ Blanchini. MSS: Vercell: Corb: Veron: and Brix: *ergo*⁹ Sab: V. A. *Qui accipit.* Blanchini. MS: Vercell: *Qui accipit.* MS: Veron: *Qui autem accipit.* MS: Brix: *Qui enim accipit.*¹⁰ Sab: V. A. *Deus dat spiritum.*¹¹ The four MSS: in Blanchini read *ut vos salvi.*¹² Sab: V. A. *exultare ad horam.*

	MS. No. CXC VII. C. C. C. C.	MS. No. CCLXXXVI. C. C. C. C.	Sabbatier Versio Vulgata Nova. Romae, 1743.	Neubach Testamento in Gr. Oxoniae, 1828.
36.	iohanne.	iohanne.	Joanne	
37.	me misit	me misit	misit me.	
39.	unquam.	unquam.	unquam.	
	scripturas.	serilituras.	Scripturas.	
	habere uitam aeternam.	uitam aeternam habere.	vitam aeternam habere.	
43.	accipistis.	accipistis.	accipitis.	λαμβάνετε
44.	potestis uos.	potestis uos.	vos potestis.	
	¹ solo est deo.	solo deo est.	solo Deo est.	
45.	accusaturus.	accusaturus.	accusaturus.	
	² accusset.	accuset.	accusat	
	³ moyses in quo uos speratis.	moses in quo uos sperastis.	Moyse in quo uos speratis.	Μωϋσῆς εἰς ὃν ὑμεῖς ἠλπίκατε
46.	moysi.	mosi.	Moyse.	
	scripsit.	scripsit.	scripsit.	
47.	⁴ meis uerbis creditis.	uerbis meis credetis.	uerbis meis credetis.	πιστεύετε.
VI.				
1.	galilaeae.	galilaeae.	Galilaeae.	
	tiberiades.	est tiberiadis.	est Tiberiadis.	
2.	⁵ uidebant.	uidebant.	uidebant.	έώραν.
	fiabant super hiis.	faciebat super his.	faciebat super his.	ἡ έποίη.
	—	—	—	—
69,70.	⁶ credidimus.	credidimus.	credidimus.	πιστώσαμεν
70,71.	zabulus.	diabolus.	diabolus.	
71,72.	de iudam.	de iuda.	Judam.	
	⁷ scariothis.	scariotis.	Iscariotem.	
VII.				
1.	iudaea.	iudaeam.	Judaeam.	
2.	scenopegia.	scenoplogia.	Scenoplogia.	
3.	iudeam.	iudeam.	Judeam.	
	⁸ opera quae facis.	opera tua quae facis.	opera tua quae facis.	τα έργα σου ἃ ποιεῖς
4.	quid.	aliquid.	quid.	
7.	⁹ hodie.	odisse.	odisse.	
	hodie... quia... quia.	odit... quia... quia.	odit... quia... quid.	
8.	¹⁰ ergo non ascendo.	ego non ascendam.	ego autem non ascendo.	
	inpletum.	impletum.	impletum.	
9.	galilaea.	galilaeam.	¹¹ Galilaea.	
12.	multum erat de eo in turba.	multum de eo erat in turba.	multum erat in turba de eo.	
14.	templo.	templum.	templum.	
15.	dedicert.	didicerit.	didicerit.	

¹ Sab: V. A. solo est Deo.

— Sab: V. A. accusat.

² Blanchini. MS: Verrell. in quem speratis. MS: Veron: in quem uos sperastis. MS: Brix: in quem uos speratis. MSS: Gat: and M. M. in quem jam sperastis.⁴ Blanchini. MSS: Verrell: and Veron: uerbis meis credetis.

MS: Brix: meis uerbis creditis.

Blanchini. MS: Verrell: uidebant signa quae faciebant.

MS: Veron: uidebant signa quae faciebat.

MS: Brix: uiderant signa quae faciebat.

⁸ Sab: V. A. credimus. ⁷ Sab: V. A. Scariothe. ⁶ Sab: V. A. opera quae facis. ⁵ Sab: V. A. odire.¹⁰ Sab: V. A. ego non ascendam. Blanchini. MSS: Verrell: and Veron: ego non ascendam. MS: Brix: ego autem nondum ascendo.¹¹ Sab: V. A. Galilaeam.

	MS. No. CXC VII. C. C. C. C.	MS. No. CCLXXXVI. C. C. C. C.	Sabatier Versio Vulgata Nova. Remis. 1743.	Novum Testamentum Gr. Oxonii. 1828.
VIII. 52.	profetæ.	prophetae.	Prophetae.	
53.	numquid.	numquid.	Nunquid.	
54.	profetæ.	prophetae.	Prophetae.	
55.	noster.	noster.	vester.	ἐμῶν.
56.	exultavit uideret.	exultavit ut uideret.	exultavit ut videret.	καὶ εἶδε καὶ.
57.	et vidit et.	et vidit et.	vidit et.	
58.	ego.	ergo.	ergo.	
	quinquaginta	quinquaginta.	Quinquaginta.	
	dixit eis.	dixit ergo eis.	dixit eis.	
IX. 1.	praeteriens.	praeteriens.	praeteriens Jesus.	
2.	sui.	sui.	ejus.	
3.	¹ manifestarentur }	manifestetur }	manifestentur }	τὰ ἔργα τοῦ Θεοῦ.
4.	opera domini. }	² opera dei. }	opera Dei. }	
5.	in mundo sum.	in mundo sum.	sum in mundo.	
6.	expuit.	expuit.	expuit.	
	exputo.	exputo.	ex sputo.	
	linuit.	leuit.	linivit.	
7.	³ vade et lava.	vade lava.	Vade lava.	ἴπαγε νίψαι.
	silvae.	silvae.	Silvae.	
	interpretatur misus.	interpretatur missus.	interpretatur Missus.	
8.	⁴ videbant.	videbant.	viderant.	οἱ θεωροῦντες.
9.	eius.	eius.	ei.	ἐκεῖνος ἔλεγεν.
	ille.	ille dicebat, quia }	Ille verò dicebat }	ὅτι ἐγὼ εἰμι.
		ego sum. }	Quia ego sum. }	
10.	aperiti.	aperiti.	aperiti.	
	oculi tibi.	oculi tibi.	tibi oculi.	
11.	respondit ille.	respondit ille.	Respondit ille.	ἀπεκρίθη ἐκεῖνος καὶ }
				εἶπεν.
	christus iesus.	iesus.	Jesus.	Ἰησοῦς.
	tinxit.	unxit.	unxit.	
	natatoriam.	natatoriam.	natatoria.	
	silvae.	silvae.	Silvae.	
	⁵ et laui et uidi.	et laui et ecce video.	lavi et video.	ἀνέβλεψα.
12.	dixerunt.	dixerunt.	Et dixerunt.	
13.	adducunt eum.	adducunt autem eum.	Adducunt eum.	ἄγονσιν αὐτὸν
	pharisaeos.	pharisaeos.	Phariseos.	
15.	pharisaei.	pharisaei.	Pharisei.	
	posuit mihi	posuit mihi.	mihi posuit.	ἐπὶθηκεν ἐπὶ τοῖς
				ὀφθαλμούς μου.
16.	pharisaeis.	pharisaeis.	Phariseis.	
	quia.	quia.	qui.	

Blanchini. MS. Vercell. *manifestetur opera.*

MS. Veron. *manifestatur opera.*

MS. Brix. *manifestetur opera.*

² Altered to *opus.*

³ Sab. V. A. *Vade et lava.* Blanchini. MSS. Vercell. and Veron. *Vade in natatoria.* MS. Brix. *Vade lava in natatoria.*

⁴ Sab. V. A. *noverant.* Blanchini. MS. Vercell. *videbant.* MSS. Veron. and Brix. *viderant.*

Blanchini. MSS. Vercell. and Brix. *et video.*

MS. Veron. *et videre capi.*

MSS. Corb. Gat. and M. M. *et vidi*

Sab. V. A. *Et adducunt.* Blanchini. MS. Vercell. *Adducunt autem.* MS. Veron. *Perducunt autem.* MS. Brix. *Adducunt.*

	MS. No. CXC VII. C. C. C. C.	MS. No. CCLXXXVI. C. C. C. C.	Sabatier Versio Vulgata Nova Rems. 1743.	Novum Testamentum Gr Oxoni. 1828.
	alii dicebant. scisma erat in { eis. }	alii dicebant. schisma erat inter { eos. }	Alii autem dicebant. schisma erat inter { eos. }	
17.	eo.	eo.	illo.	
18.	crederunt.	crediderunt.	crediderunt	
	qui caecus.	quod caecus.	quia caecus.	ὅτι τυφλὸς ἦν.
20.	parentes.	parentes eius.	parentes ejus.	οἱ γονεῖς αὐτοῦ.
21.	ergo.	autem.	autem.	
22.	quia.	quia.	quoniam.	
	timebunt iudeos.	timebant iudeos.	timebant Iudeos.	
	conspiraverunt.	conspiraverant.	conspiraverant.	
	confiteretur chris- { tum. }	confiteretur chris- { tum. }	confiteretur esse { Christum. }	
	synagogam.	synagogam.	synagogam.	
24.	qui erat caecus.	qui fuerat caecus.	qui fuerat caecus.	
25.	dixit ergo ille.	dixit ergo ille.	Dixit ergo eis ille.	ἀπεκρίθη οὖν ἐκεῖνος.
27.	numquid.	numquid.	numquid.	
28.	maledixerunt ei.	maledixerunt ei	maledixerunt ergo ei.	ἐλκιδόρησαν οὖν αὐτόν.
	es.	sis.	sis.	εἶ.
	moysi.	mosi.	Moysi.	
29.	moysi locutus.	mosi locutus.	Moysi locutus.	
30.	oculos meos.	meos oculos.	meos oculos.	
31.	qui dei cultor est.	si quis dei cultor est.	si quis Dei cultor est.	εἰς τις θεοσεβὴς ἦ.
32.	aperuit quis.	aperuit aliquis.	quis aperuit.	
33.	quicquam.	quicquam.	quidquam.	
34.	iecerunt.	ieiecerunt.	ieiecerunt.	
35.	et audiuit.	audiuit.	Audiuit.	
	iecerunt.	ieiecerunt.	ieiecerunt.	
37.	loquitur.	loquitur.	loquitur.	
38.	ait ille ait.	at ille ait.	At ille ait.	Ὁ δὲ ἔφη.
	procedens adoravit.	prociens adoravit.	prociens adoravit.	προσεκύνησεν.
39.	dixit ei.	dixit ei.	Et dixit ei.	καὶ εἶπεν.
40.	ex farisaeis.	ex pharisaeis.	quidam ex Phariseis.	
	numquid.	numquid.	Nunquid.	
41.	essitis.	essetis.	essetis.	
X.	2. hostium.	ostium.	ostium.	
	3. hostiarius.	ostiarus.	ostiarus.	
	probrias.	proprias.	proprias.	
4.	probrias.	proprias.	proprias.	
5.	secuuntur.	sequuntur.	sequuntur.	ἀκολουθεῖσιν.
	fugiant.	fugient.	fugiant.	φείζονται
6.	dixit eis.	dixit illis.	dixit eis.	
7.	ergo eis iterum.	eis ergo iterum.	ergo eis iterum.	
	hostium.	ostium.	ostium.	
8.	quotquot uenerunt.	quotquot uenerunt.	quotquot uenerunt.	ὅσοι πρὸ ἐμοῦ ἦλθον.
	futures.	fures.	fures.	
	sed.	sed.	et.	

Sab: V. A. quoniam caecus fuit.

Blanchini. MSS: Vercell: and Corb: quoniam caecus fuit.

MS: Veron: qui fuerat caecus.

MS: Brix: quia caecus erat.

	MS. No. CXCVII. C. C. C. C.	MS. No. CCLXXXVI. C. C. C. C.	Sabatier Versio Vulgata Nova Remis. 1743.	Novum Testamentum Gr. Oxonii. 1828.
9.	intrauerit.	introierit.	introierit.	
10.	habundantius.	abundantius.	abundantiûs.	
11.	dat prouibus.	ponit pro ouibus suis.	dat pro ouibus suis.	τῶν προβάτων.
12.	mercennarius et qui.	mercennarius et qui.	Mercenarius autem et qui.	ὁ μισθωτὸς δὲ καί.
	probie.	proprie.	proprie.	
13.	mercinaris... fuit.	mercennarius... fugit.	mercennarius... fugit.	
	mercennarius.	mercennarius.	mercenarius.	
	non.	et non.	et non.	
14.	me mae.	me meae.	me meae.	
15.	ouibus.	ouibus meis.	ouibus meis.	τῶν προβάτων.
17.	pater diligit.	pater diligit.	diligit Pater.	
18.	tullit.	tollit.	tollit.	
	ponendi.	ponendi.	ponendi.	
	accipi.	accepi.	accepi.	
19.	sermonem hoc.	sermones hos.	sermones hos.	λόγους τούτους.
21.	numquid.	numquid.	nunquid.	
22.	incentia.	enencia.	Encenia.	
	hierosolimis.	hierosolymis.	Jerosolymis.	
23.	oporticu salomonis.	porticum salomonis.	porticu Salomonis.	Σολομώντος.
25.	creditis.	creditis.	creditis.	πιστεύετε.

I.

MS. No. CCLXXXVI.

- (1) Alphabet of smaller characters.
- (2) Abbreviations and contractions.
- (3) Alphabet of larger characters.
- (4) Pen and ink drawing, at the top of the first page of St Mark's Gospel, between the two columns.
- (5) Fac-simile of the first line of the grant of Ealhiburgha to St Augustine's Abbey.
- (6) Fac-simile of the three initial lines of the agreement between the Abbot Wulfrie, and Ealdred the son of Lifing.

MS. V. 206

A B C D E F G H I L O N O P Q R S T U X Y Z .

N, ſ, y, w, æ, q̃æ, œ, eæ,
ni ns na wyl æt qua or eða

A A B C D E F G H I L M N O P Q

R S T U V X Y Z . D E H .



5 In nomine dñi calbburh hafæþ 3e 3e t mrd hyre

11 ⁊ In nomine dñi nri ihū xpī . 3er spūelad on þisū 3e ppwæ hu
 pulƿwæ abb. ⁊ ealdred lifin 3er funu þæs ðes ne 3er 3er on sam
 mæle 3mbe þī land æt clife .

Hierusalem. hic
m. cccxi
q. clxxx
 rusalem quae
 occidis propheta-
 s et lapidas
 eos qui ad te
 missi sunt
 quoniam stultum
 congregare
 filios tuos
 quem ad modum gal-
 lina congregat
 pullos suos sub
 alas et noluit

III.

homicidia
 Furta
 auaritia
 nequitia
 dolus
 impudicitia
 oculus malus
 blasphemia
 superbia
 stultitia
 omnia haec mala
 abintus proce-
 dunt et commu-
 nicant hominē

qui fuit. NERI
 qui fuit. melchi
 qui fuit. addi
 qui fuit. cosaon
 qui fuit. belmadā
 qui fuit. ber
 qui fuit. biesu
 qui fuit. eliezer
 qui fuit. iorion
 qui fuit. matthai
 qui fuit. leui
 qui fuit. symeon
 qui fuit. iuda
 qui fuit. ioseph .

et uerbum erat
 apud deum et deus
 erat uerbum
 hoc erat in prin-
 cipio apud deum
 omnia per ipsum
 facta sunt
 et sine ipso factum
 est nihil
 quod factum est
 in ipso uita erat
 et uita erat lux ho-
 minum
 et lux in tenebris
 lucet
 et tenebrae eam
 non comprehen-
 derunt.

Fuit homo missus
 ad docu(n)omen
 erat iohannes
 hic uenit in testi-
 monium ut res

timoniam perhi-
 bere de lumine
 in omnes crede-
 rent per illum
 non erat illi lux
 sed ut testimo-
 nium perhibe-
 ret de lumine

Erat lux uera quae
 in luminatio(n)e
 hominem ueni-
 entem in mundum
 in mundum erat et
 mundus per ip-
 sum factus est
 et mundus eum non
 cognouit

In propria uenit et
 su(e) uocatio(n)is re-
 ceperunt
 quod quod autem
 receperunt eum
 dedit eis potestate
 filios d(omi)n(i) fieri
 his qui credunt in

VI.

MS. No. CCLXXXVI.

Jesus riding into Jerusalem.

Matt. xxi. 9.

Luke xix. 36—38.

The last supper.

Matt. xxvi. 26.

Mark xiv. 22.

Luke xxii. 19, 20.

Jesus in the garden of
Gethsemane.

Matt. xxvi. 39, 40.

Mark xiv. 35—37.

Luke xxii. 41—43.

Jesus raising Lazarus.

John xi. 43.

Jesus washing his disciples'
feet

John xiii. 5.

Judas betraying Jesus with
a kiss.

Matt. xxvi. 49.

Mark xiv. 45.

Luke xxii. 47, 48.

Jesus seized, and Peter cut-
ting off the ear of Malchus.

Matt. xxvi. 50, 51.

Mark xiv. 46, 47.

Luke xxii. 50.

John xviii. 10.

Jesus brought before
Caiaphas.

Matt. xxvi. 57.

Mark xiv. 53.

Luke xxii. 54.

John xviii. 24.

Jesus buffeted and struck
with the palm of the
hand.

Matt. xxvi. 67.

Mark xiv. 65.

Pilate washing his hands.

Matt. xxvii. 24.

Jesus led out to be
crucified.

Matt. xxvii. 31.

Mark xv. 20.

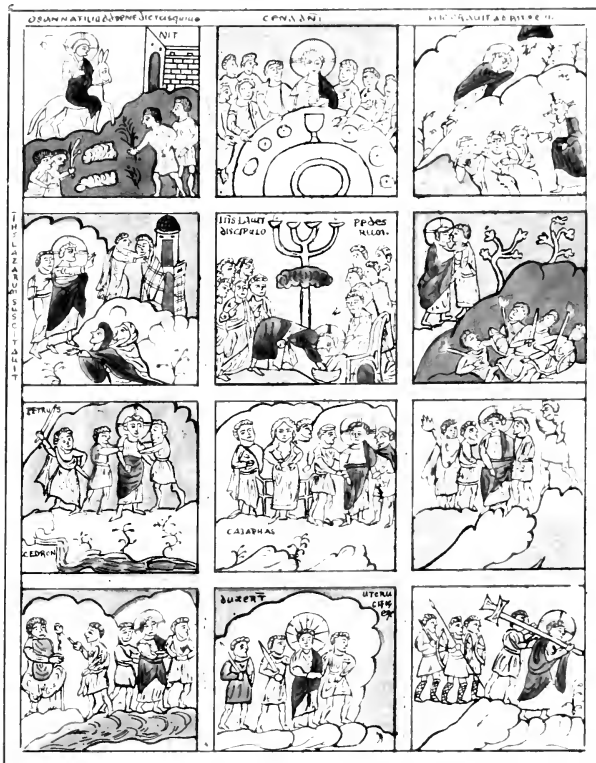
Jesus and Simon bearing
the cross.

Matt. xxvii. 32.

Mark xv. 21.

Luke xxiii. 26.

John xix. 17.



MARIA
ET
THOROS
BANDON

INIECE
KUNT
STANUS
INITH

PILATES
LANT
STANUS
SILAS

IUDAS
THE SCAR
LOTUS
DIT

HICATIS
RECEPUNT
PUNETPA
SNIS



VII.

MS. No. CCLXXXVI.

1

Zacharias
and the angel
Luke i. 12.

Jesus rebuked by
his mother
Luke ii. 48.

2

3

Jesus teaching out
of the ship.
Luke v. 3.

Peter falling down at
Jesus' knees.
Luke v. 8.

4

5

The dead man carried out
of the city of Nain
Luke vii. 12.

The calling of
Levi
Luke v. 27.

6

7

The lawyer
tempting Jesus
Luke x. 25.

The woman of the com-
pany addressing Jesus.
Luke xi. 27.

8

9

Jesus declaring the poverty
of his worldly condition
Luke ix. 58.

The fig-tree.
Matt. xxi. 19, 20.
Mark xi. 13, 20, 21.
Luke xiii. 6.

10

11

Jesus healing the
dropsical man.
Luke xiv. 2, 4.

Zaccheus in the
tree.
Luke xix. 4.

12

¹
ZACHARIAS TURBATUS EST



FILI QUID FECISTI NOBIS SIC.

⁷
LEGIS PERITUS CURAVERIT
TRISTARI ILLU



EXTOLIT VISCERUM QUAE DAM
MULIER DE TURBA.

³
hic sedens IN NAUI
DOCEBAT EOS.



PETRUS PROCIPIIT
AD GENUS IHU.

⁹
IHESUS DIXIT
VULPES FOSSA HABENT



DE FICULNEA

⁵
ECCE DEFUNCTUS EFFERT.



IHS DIXIT SEQUERE ME.

¹¹
YDROPIUM CURAUIT IHS



ZACHEUS IN ARBORE

VIII.

MS. No. CXCVII.

- (1) Alphabet of smaller characters.
- (2) Abbreviations and contractions.
- (3) Alphabet of larger or initial letters at the commencement of each section, and occasionally elsewhere.
- (4) The contraction *et* illuminated.
- (5) Jesus.

M. S. A. 1. 12.

α β γ δ ε ζ η θ ι λ μ ν ο ρ ρ ρ σ τ

ϛ υ χ ϛ ζ. ϟ

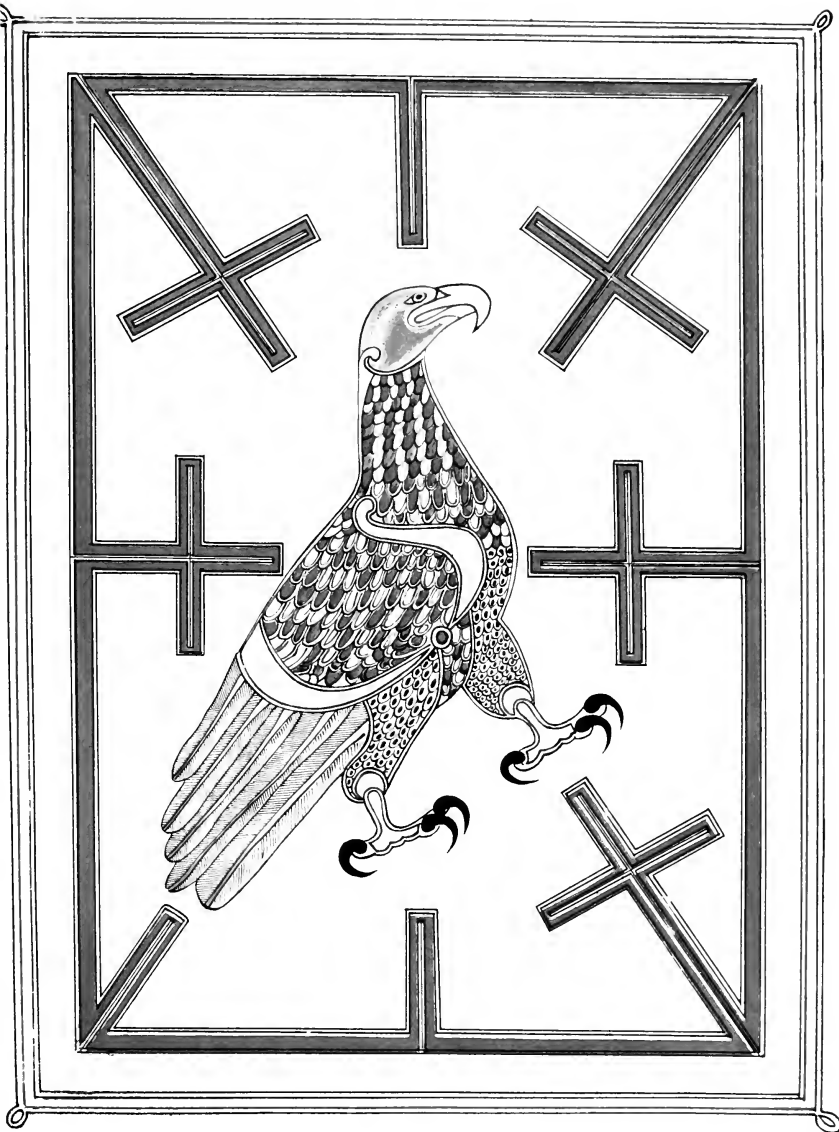
α λ ϛ ϛ υ ϛ ϛ ϛ
it melm m m puz ur qn

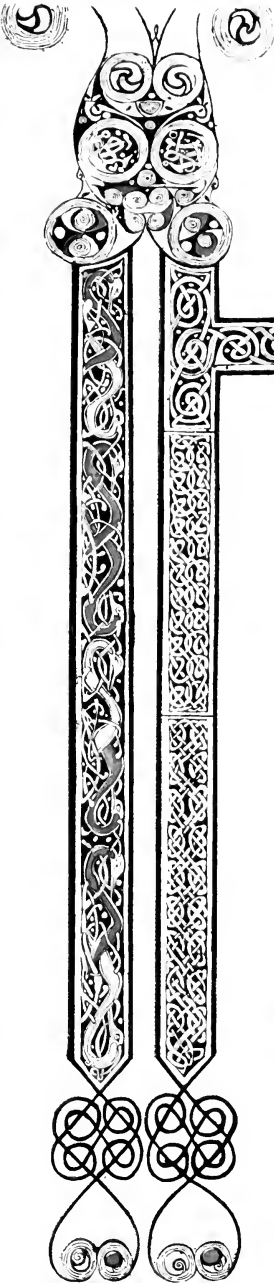
ϛ ϛ ϛ ϛ ϛ
qj qj r hns it

α β γ δ ε ζ η θ ι λ μ
 ν ο ρ ρ ρ ρ σ τ υ

11
 G

12
 h s





RETHER

Querbum erat apud om̃m adserat uer-
bum hoc erat in principio apud om̃m om-
nia per ipsum facta sunt & sine ipso
facta est nihil quod factum est in ip-
so uita est & uita erat lux hominum &
lux in tenebris lucā & uidebat & cum non
comprehenderunt

Fuit homo uisus ad d̃ cum nomen erat
iohannis hic uenit in testimonium ut
testimonium perhiberet de lumine ut
omnes crederent per illum non erat il-
le lux sed ut testimonium per-
hiberet de lumine

Quia lux uera quae in lumine est omne
hominem uenientem in mundum in
mundo erat & mundus per ipsum factus
est & mundus cum non cognouit

In proprium uenit & suum non recepe-
runt quotquot autem receperunt

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